¶ *Certayne Sermons appoynted by the Quenes Maiestie,*

**to be declared and read, by all Persones, Vycars, and Curates, euery Sonday and holy daye, in theyr Churches: And by her Graces aduyse perused & ouersene, for the better vnderstandyng of the simple people.**

Newly Imprynted in partes, accordyng as is mencioned in the booke of Commune prayers.

(: )

Anno. M. D. L ix.

*Cum priuilegio Regiæ Maiestatis.*

BIBLIOTHECA BODLEIANA

1. 6. 194

DESVPER OMNIA R. I.

# ¶ A table of the Ser-
## mons conteyned in this present volume


i A fruitefull exhortacion to the readyng of holy scripture.
ii Of the misery of al mankynd
iii Of the saluacion of all mankynde.
iiii Of the true and lyuely fayth.
v Of good Workes.
vi Of Christian loue and charitie.
vii Agaynst swearyng and periury.
viii Of the declynyng from god.
ix An exhortacion agaynst the feare of death.
x An exhortacion to obedience.
xi Agaynst whordome and adulterye.
xii Agaynst strife and contention.


*Finis tabule.*

Elizabeth regina

CONsidering howe necessary it is, that the worde of GOD, which is the onely foode of the soule, and that moste excellent lyght that wee muste walke by, in this our moste daungerous pylgrymage, shoulde at all conuenient times be preached vnto the people, that thereby they may both learne theyr duetie towardes God, theyr Prince and theyr neyghbours, accordyng to the mynd of the holy ghoste, expressed in the scryptures: And also to auoyde the manyfolde enormities, which heretofore by false doctrine, haue crept into the Churche of God: and howe that all they whiche are appoynted ministers, haue not the gyft of preachyng, sufficiently to instruct the people, which is commytted vnto them, wherof great inconueynences myght ryse, and ignoraunce styll be mayntayned, yf some honeste remedye be not speedely founde and prouyded. The Queenes moste excellent Maiestie, tenderynge the soule health of her louyng subiectes, and the quietyng of theyr consciences, in the chiefe and principall poynctes of Christian Religion, and wyllyng also by the true settyng forth, and pure declaryng of Gods worde which is the principall guyde and leader vnto all godlynesse and vertue, to expell and dryue away all well all corrupt, vicious, and vngodly lyuynge, as also erronious and poysoned doctrines, tendyng to superstition and Idolatrye: hath by thaduyse of her moste honourable counsaylours, for her discharge in this behalfe, caused a booke of Homelies, which heretofore was sette forth by her

moste

moste louynge Brother, a Prince of moste worthy memory Edwarde the syxte, to be pryuted a newe, wherein are conteyned certayne wholsome and godly exhortacions, to moue the people to honour and worshippe almyghty God, and diligently to serue hym, euery one accordynge to theyr degree, state, and vocacion. All whiche Homelies her Maiestie commaundeth and straygh tly chargeth all persons, vycars, curates, and all other hauyng spirituall cure, euery Sonday and holy day in the yere, at the ministryng of the holy communion, or if there be no Communion ministred that day, yet after the Gospell and Crede, in suche order and place as is appoynted in the booke of Common prayers, to reade and declare to theyr parishyoners playnely and distynctlye one of the sayde Homelies in suche order as they stande in the booke, except there be a Sermon according as it is inioyned in the booke of her hyghnesse Iniunctions, & then for that cause onely, and for none other, the readyng of the sayde Homelye to be differred vnto the next Sonday or holy day folowyng. And whē the forsayde boke of Homelyes is read ouer, her Maiesties pleasure is, that the same bee repeated and read agayne, in such lyke sorte as was before prescrybed. Furthermore, her hyghnesse cōmaundeth, that notwithstandyng this order, the sayde Ecclesiasticall persones shal reade her Maiesties Iniunctions at such tymes and in suche order as is in the booke thereof appoynted. And that the Lordes prayer, the Articles of the Fayth, and the ten commaundementes, be openly readd vnto the people, as in the sayde Iniunctions is specifyed,

that

that all her people of what degree or condicion so euer they be, maye learne howe to Inuocate and call vpon the name of Godde, knowe what dutie they owe both to God & man: So that they maye pray, belieue, and worke accordynge to knowledge whyle they shall lyue heare, and after this lyfe be with hym that with his bloud hath bought vs all. To whom with the father and the holy ghost, be all honor and glory for euer.

AMEN.

# ¶ A frutefull exhortacion to the reading and knowledge of holy Scripture.

The prais of holye scripture.

Vnto a Christian man there can be nothyng eyther more necessary or profitable, then the knowledge of holy scripture: forasmuch as in it is conteyned Gods true word, settyng forth his glory, & also mans duetie. And there is no trueth nor doctrine necessary for our iustification, and euerlastyng saluacion, but that is (or may bee) drawen out of that fountayne and wel of truth. Therfore as manye as be desyrous to enter into the ryght and perfecte way vnto God, must apply their myndes to knowe holy scripture, without the whiche they can neyther sufficiently knowe God and hys wyll, neyther theyr offyce & duetie. And as drynke is pleasaunt to them that be drye, and meate to them that be hungry: so is the readyng, hearyng, searchyng, and studying of holy scripture, to them that be desyrous to knowe God, or them selues, & to do his wyll. And theyr stomakes onely do lothe and abhorre the heauenly knowledge and foode of Gods worde, that be so drowned in worldly vanities, that they neyther fauour God, nor anye godlynesse: For that is the cause why they desyre such vanities, rather then the true knowledge of God. As they that are sicke of an ague, whatsoeuer they eate or drynke (though it be neuer so pleasaunte) yet it is as bytter to them as wormewood, not for the bytternesse of the meate, but for the corrupte and bytter humour that is in theyr owne tounge & mouth: euen so is the swetenesse of Gods worde, bitter:

The perfection of holy scripture.

The knowledge of holy scripture is necessary.

To whom the knowledge of holy scripture is swete and pleasaunt

Who be enemies holy scripture.

An apt similitude, declaring of whom the scripture is abhorred.

bitter, not of it selfe, but onely vnto thē that haue theyr myndes corrupted with longe custome of sinne, and loue of this world. Therfore, forsaking the corrupt iudgement of fleshely men, which care not, but for theyr carkasse, let vs reuerently heare and reade holy scriptures, whiche is the foode of the soule. Let vs diligently searche for the wel of lyfe, in the bokes of the newe and old Testament, and not runne to the stynkyng puddels of mennes tradicions, deuysed by mans imaginacion, for our iustification and saluacion. For in holy scripture is fully conteined what we oughe to do, and what to eschewe, what to beleue, what to loue, & what to loke for at Goddes handes at length. In those bokes we shall fynde the father from whom, the sonne, by whom, and the holy ghost in whom, all thynges haue theyr beyng and kepyng vppe, and these thre persons to be but one God, and one substaunce. In these bokes we may learne to knowe our selues, howe vyle and miserable we be, and also to knowe God, howe good he is of hym selfe, & howe he maketh vs and all creatures partakers of his goodnes. We may learne also in these bokes to knowe Gods wyl and pleasure, as much as (for this present tyme) is conuenient for vs to knowe. And (as the great clerke and godly preacher saint Iohn Chrisostome saith) what so euer is required to saluaciō of man, is fully conteyned in the scripture of God. He that is ignorant may there lerne and haue knowledge: he that is harde hearted, & an obstinate synner, shall there fynde euerlastyng tormentes (prepared of Gods iustice) to make hym afrayde, and to molyfye or soften hym. He that is

*An exhortacion vnto the diligent readyng and searchyng of the holy scriptures Mat. iiii.*

*The holy scripture is a sufficient doctrine for our saluacion. What thynges we may learne in the holy scripture.*

oppressed

oppreſſed with miſerie in this worlde, ſhall there fynd reliefe in the promiſſes of euerlaſtyng lyfe, to his great conſolacion & comfort. He that is wounded by the deuyll, vnto death, ſhal finde there medicine, whereby he maye be reſtored agayne vnto healthy. If it ſhall require to teache any trueth, or reproue falſe doctrine, to rebuke any vyce, to commend any vertue, to geue good counſayle, to comfort or to exhort, or to do any other thyng requiſit for our ſaluacion, al thoſe thinges (ſaith S. Chriſoſtome) we may learne plētifully of the ſcripture. There is (ſaith *Fulgentius*) aboundantly inough, both for men to eate, and chyldren to ſucke. There is, whatſoeuer is meete for all ages, & for all degrees and ſortes of men. Theſe bokes therfore ought to be much in our handes, in our eyes, in our eares, in our mouthes, but moſt of al in our heartes. For the ſcripture of God is the heauenly meate of our ſoules, the hearyng & keping of it, maketh vs bleſſed, ſanctifieth vs, and maketh vs holy, it turneth our ſoules, it is a lyght lanterne to our feete, it is a ſure, ſtedfaſt, and euerlaſtyng inſtrument of ſaluacion: it geueth wiſedome to the humble & lowly hartes: it comforteth, maketh glad, cheereth, and cheriſheth our conſcience: it is a more excellent iewell or treaſure, then any golde or precious ſtone, it is more ſwete thē hony or hony combe, it is called the beſt parte, which Marye dyd chooſe, for it hath in it euerlaſtyng comfort. The wordes of holy ſcripture be called wordes of euerlaſtynge lyfe: for they bee Goddes inſtrument, ordeyned for the ſame purpoſe. They haue power to tourne thorough Gods promiſe, & they be effectuall, through

Holy ſcripture miniſtreth ſufficient doctrine for all degrees and ages. Matth. iiii. Luke. iii. Iohn. xvii Pſal. xix.

What cōmodities and profites, the knowlege of holye ſcripture bryngeth.

Luke. x.

Iohn. vi.

Colloſ. v.

Gods

Goddes assistence & (beyng receyued in a faythfull heart) they haue euer an heauenly spirituall working in them: they are liuely, quicke, & myghty in operacion, & sharper then any two edged sworde, and entreth through, euen vnto the deuydynge a sonder of the soule, and the spirite, of the ioyntes, and the mary. Christ calleth hym a wyse buylder, that buildeth vpon his worde, vpon hys sure and substanciall foundacion. By this worde of God, we shalbe iudged: for the woords that I speake, (sayeth Christ) is it, that shal iudge in the last day. He that kepeth the worde or Christe, is promysed the loue and fauour of God, & that he shalbe the dwellyng place or temple of the blessed Trinitie. This worde, whosoeuer is dylygent to reade, and in his heart to print that he readeth, the great affection to the transitorye thynges of this worlde, shalbe minished in hym, & the great desyre of heauenly thinges (that be therein promysed of God) shall increase in hym. And there is nothynge that so much strengtheneth our fayth, & truste in God, that so much kepeth vp innocencye, and purenes of the heart, and also of outward godly lyfe & conuersation, as continual readyng and recordyng of Gods worde. For that thing, which (by continuall vse of reading of holy scripture, and diligent searchyng of the same) is depely prynted, and grauen in the hart, at length turneth almost into nature. And moreouer, the effecte & vertue of Gods worde is, to illuminate the ignoraunt, and to geue more lyght vnto them, that faythfully and dylygently reade it, to comfort theyr heartes, and to encorage them to perfourme that, whyche of God is com-

Hebre. iiii.

Math. vii.
John. xii.

Joh. xiiii.

maunded. It teacheth pacience in all aduerlitie, in prosperitye humblenes: what honoure is due vnto God, what mercy and charitie to our neyghbour. It geueth good counsell in all doubtfull thynges. It sheweth of whom we shall looke for ayde and helpe in all perilles, and that God is the onely geuer of victory in all battayles, and temptacions of our enemies, bodely and ghostely. And in reading of Gods word, he most profyteth not alwayes, that is most ready in turnyng of the boke, or in sayinge of it without the booke, but he that is moste turned into it, that is most inspired wyth the holy ghost, moste in hys heart & lyfe altred and changed into that thing which he readeth: he that is dayly lesse and lesse proude, lesse wrathfull, lesse couetous, & lesse desirous of worldely and vayne pleasures: he that daily (forsaking his old vicious lyfe) increaseth in vertue more and more. And to be short, there is nothyng that more maintayneth godlynes of the mynde, & dryueth away vngodlynes, then doth the continuall readyng or hearyng of Gods worde, if it be ioyned with a godly mynd and a good affectyon, to knowe and folowe Gods wyll. For without a single eye, pure entent, and good mynde, nothynge is allowed for good before God. And on the other side, nothinge more darkeneth Christe and the glorye of God, nor bryngeth in more blyndenesse and all kyndes of vyces, then doth the ignorauce of Gods worde.

1. Re. xiiii. ii. Par. xx 1. Cor. xv. 1. John. v.

Who profit most in readyng goddes worde.

Esai. v. Mat. xxii. 1. Cor. xiiii.

What incommodities, the ignorance of goddes word bryngeth.

The

# The seconde part of the Sermon of the holy Scripture.

IN the fyrste parte of thys Sermon, which exhorteth to the knowledge of holy scriptur, was declared wherfore the knoweledge of the same is necessary and profitable to all men. And that by the true knowledge & vnderstandynge of scripture, the moste necessarye poyntes of our duetie towardes God & our neighbours, are also knowen. Nowe as concernyng the same matter, you shall heare what foloweth. If we professe Christe: why be we not ashamed to be ignorannt in his doctrine? Seing that euery man is ashamed to be ignorannt in that lerning, which he professeth. That man is ashamed to be called a Philosopher, which readeth not the bokes of Philosophy, & to be called a lawyer, and Astronomer, or a phisitiō, that is ignorant in the bokes of lawe. Astronomy and Phisicke. How can any man then say that he professeth Christ and his religion, if he wyl not applye him selfe (as far forth as he can or may conueniently) to reade & heare, & so to know the bokes of Chrystes gospel & doctrine. Although other sciences be good, & to be learned, yet no man can deny, but this is the chiefe, & passeth all other incōparably. What excuse shall we therfore make (at the last day before Christ) that delight to reade or heare mens phantasyes and inuentyons, more then his moste holy ghospell: & wyll finde no tyme to do that, which chyefely (aboue all thynges) we shoulde do, & wyl rather reade other thynges, then that, for the whiche we ought rather to leaue rea-

gods word excelleth all sciences.

dyng of all other thinges. Let vs therefore applye our selues, as farre fourth as we can haue time & leisure, to knowe Gods word, by diligent hearyng and readyng therof, as many as profesſe God, and haue faith & truſt in hym. But they that haue no good affection to Gods worde (to colour this their fault) alleage cõmonly, two vayne & fayned excuſes. Some go about to excuſe them by their owne frailenes & fearefulnes, ſaying that they dare not reade holy ſcripture, leaſt through their ignorauñce they ſhould fal into any error. Other pretend that the difficultie to vnderſtand it, & the hardnes therof is ſo great, that it is meete to be reade onely of clerkes & learned men. As touching the firſt: ignorauncé of Gods worde, is the cauſe of all error, as Chriſt him ſelfe affirmed to the Saduceys, ſaying that they erred, becauſe they knewe not the ſcripture. How ſhould they then eſchue error that will be ſtyll ignorauntꝰ And how ſhould they come out of ignorauncé, that will not reade nor heare that thyng, which ſhould geue thẽ knowledge? He that nowe hath moſt knowledge, was at the firſt ignorauñt, yet he forbare not to reade, for feare he ſhuld fal into error: but he diligently read, leaſt he ſhuld remaine in ignorauncé, & through ignorauncé, in error. And if you wyl not know the trueth of God (a thing moſt neceſſary for you) leaſt you fall into error, by the ſame reaſon you may then lye ſtyll, & neuer goe, leaſt (if you go) you fall in the mire: nor eate any good meate, leaſt you take a ſurfeite, nor ſowe your corne, nor labour in your occupacyon, nor vſe your marchaũdize, for feare you loſe your ſede, your labour, your ſtocke, & ſo by that reaſon,

Vaine excuſes diſſwadyng from the knowlege of goddes worde. The firſt.

The ſecõd

Mat. xxii.

it

it ſhoulde be beſte for you to lyue idelly, & neuer to take in hand to do any maner of good thinge, leaſt peraduenture ſome euyl thing may chaunce therof. And yf you be afrayde to fall into error, by readyng of holy ſcripture: I ſhall ſhewe you how you may reade it without daunger of error. Reade it humbly with a meke & a lowly heart, to thintent you may glorify God, and not your ſelfe, with the knowledge of it: & reade it not without daily prayeng to God, that he would direct your readyng to good effect: & take vpon you to expounde it no further, then you can plainely vnderſtande it. For (as S. Auguſtine ſayth) the knowledge of holy ſcrypture, is a great, large & a high palace, but the doze is very low: ſo that the high & arrogant man, can not run in, but he muſt ſtowpe lowe, and humble him ſelfe, that ſhall enter into it. Preſumption & arrogancy, is the mother of all error: & humilitie nedeth to feare no error. For humilitie wyll onely ſearch to know the truth, it wyll ſearch, and wyll bryng together one place with an other: & where it can not find out the meaning, it wil pray, it wil aſke of other that know, & wyl not preſumpteouſly & raſhely define any thinge, whiche it knoweth not. Therefore the humble man maye ſearche any trueth boldly in the ſcripture, without any daunger of error. And if he be ignoraunte, he ought the more to reade & to ſearch holy ſcripture, to bryng hym out of ignoraunce. I ſay not nay, but a man may proſper with only hearing, but he may much more proſper, with both hearing & readyng. This haue I ſayde, as touchyng the feare to reade, thorough ignoraunce of the perſon. And concernyng

how moſt commodyouſly and without al peryll, the holy ſcripture is to be read.

the

Scripture in some places is easy, and in some places hard to be vnderstād

the hardenesse of Scrypture, he that is so weake that he is not able to vyoke stronge meate: yet he may sucke the swete and tender milke, and differre the rest, vntyl he ware stronger, and come to moze knowledg. For god receaueth the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the scrypture is full, aswell of lowe valleyes, plaine wayes, and easy for euery man to vse, & to walke in: as also of high hylles & mountaynes, whiche fewe men can clymbe vnto. And whosoeuer geueth hys mynde to holy scryptures, with dilygent studye & burninge desire, it can not be (saith. S. Johu Chrisostome) that he shoulde be left without helpe. For eyther God almyghty will sende him some godly doctor, to teache hym, as he did to instructe Eunuchus, a noble man of Ethyope, and treasorer vnto Quene Candace, who hauinge a greate affection to reade the scripture (although he vnderstode it not) yet for the desire that he had vnto Gods word, god sent his Apostle Philyp to declare vnto him the true sence of the scrypture that he read: or els, yf we lacke a learned mā to instruct & teache vs, yet God hym selfe from aboue, wyl gyue light vnto our myndes, & teach vs those thynges whych are necessary for vs, & wherin we be ignorannt. And in an other place, Chrisostome sayth, that mans humaine & worldly wisdome, or science, nedeth not to the vnderstandynge of scripture, but the reuelacyon of the holy ghost, who inspireth the true meaning vnto them, that with humilitie & diligence do searche therfore. He that asketh shal haue, & he that seketh shall fynde, & he that knocketh, shall haue the doore open. If

god leueth no mā vntaught ỹ hath a good wyll to knowe his worde.

NB. Howe the knowledge of scripture may be attayned vnto.

Math. vii.

we

we reade once, twyſe, or thryſe, & vnderſtande not, let vs not ſeaſe ſo, but ſtyll contynue readynge, prayeng, aſkyng of other, & ſo by ſtyl knockyng (at the laſt) the dooꝛe ſhalbe opened (as. S. Auguſtyne ſayth.) Although many thynges in the ſcrypture be ſpokē in obſcure miſteries, yet there is nothyng ſpoken vnder dark myſteryes in one place, but the ſelfe ſame thinge in other places, is ſpoken moꝛe familiarely and playnely, to the capacytie both of learned and vnlearned. And thoſe thynges in the ſcrypture that be playne to vnderſtande, and neceſſary foꝛ ſaluaciō, euery mans duetie is to learne them, to pꝛynt them in memoꝛy, and effectuallye, to exerciſe them. And as foꝛ the darke miſteries, to be contented to be ignoꝛaunt in them, vntyll ſuch tyme as it ſhall pleaſe God to open thoſe thynges vnto hym. In the meane ſeaſon, yf he lacke eyther aptenes oꝛ opoꝛtunitie, God will not impute it to his folly: but yet it behoueth not, that ſuche as be apt, ſhoulde ſet aſyde readyng, becauſe ſome other bee vnapte to reade: neuertheleſſe, foꝛ the hardenes of ſuch places, the readyng of the whole ought not to be ſet apart. And bꝛiefely to conclude (as Saynt Auguſtine ſayth) by the Scripture, all men be amended, weake men be ſtrengthened, and ſtronge men be comfoꝛted. So that ſurelye, none be enemyes to the readynge of Gods woꝛde, but ſuch as either be ſo ignoꝛaūt, that they know not how wholſome a thing it is: oꝛ els be ſo ſicke, that they hate the moſte comfoꝛtable medicyne, that ſhould heale them: oꝛ ſo vngodly, that they would wyſhe the people, ſtyll to contynue in blyndeneſſe and ignoꝛaunce of God.

A good rule foꝛ the vnderſtandyng of ſcripture.

No mā is excepted from the knowledge of goddes wyll.

What perſons wold haue ignoꝛance to continue.

The holye Scripture is one of gods chiefe benefites.

Thus

Thus we haue bryefly touched some part of the commodities of Gods holy worde, which is one of Gods chiefe and princypall benefytes, geuen and declared to mankind, here in earth. Let vs thanke God heartely, for this his great and specyall gyft, beneficiall fauour, and fatherly prouydeuce. Let vs be glad to reuiue this precious gyft of our heauenly father. Let vs heare, reade, and know, these holye rules, iniunctions, and statutes of our Christen religion, & vpon that we haue made professyon to God at our baptysme. Let vs with feare & reuerence lay vp (in the chest of our heartes) these necessary and fruitfull lessons. Let vs night & day muse, & haue meditacyon, and comtemplacyon in them. Let vs ruminate, and (as it were) chew the cudde, that we may haue the swete ieuse, spirituall effect, mary, hony, kyrnell, taste, comfort, & consolation of them. Let vs stay, quiete, and certifie our consciences, with the most infallyble certaintie, trueth, and perpetual assuraunce of them. Let vs pray to God (the only aucthour of these heauēly studies) that we may speake, thinke, beleue, lyue and depart hence, according to the wholsome doctryne, & verities of them. And by that meanes, in this worlde we shall haue Gods defence, fauour, & grace, wyth the vnspeakeable solace of peace, and quietnes of conscience: & after this miserable life. we shall enioye the endles blisse, and glory of heauen: which he graunt vs all, that dyed for vs all, Jesus Chryst: to whom with the father, and the holy ghost, be all honour and glory, both nowe and euerlastyngly.

Amen.

The right readynge, vse, & fruitfull studiyng in holye scrypture. Psal. 1.

A ser-

# A Sermon of the miserie of all mankynde, & of his condemnacion to death euerlastyng, by his owne sinne.

THe holy Ghost, in wryting the holy scripture, is in nothyng more diligent, then to pul downe mans vaine glory & pryde, whiche of all vyces is most vniuersallye grafted in all mankynde, euen from the first infection of our firste father Adam. And therefore we reade in many places of scripture manye notable lessons agaynst this old roted vyce, to teach vs the moste commendable vertue of humilitie, howe to knowe our selues, and to remember what we be of our selues. In the boke of Geneses almyghtye God geueth vs all a tytle and name in our greate graund father Adam, which ought to warne vs al to consyder what we be, wherof we be, frō whens we came, and whither we shal, saying thus: in the sweat of thy face, shalte thou eate thy breade, tyll thou be tourned agayne into the grounde, for out of it wast thou taken, in asmuch as thou art duste and into dust shalt thou be tourned agayne. Here (as it were in a glasse) we mai learne to know our selues, to be but grounde, earth, and ashes, & that to earth and ashes we shall returne. Gene. iii.

Also the holy Patriarch Abraham, dyd well remember this name & title, dust, earth, and ashes, appoynted and assigned by God, to all mankynde: and therefore he calleth hym selfe by that name, when he maketh his earnest prayer for Sodom & Gomorre. And we reade, that Judith, Hester, Job, Hieremie with other holy men and women, in the olde testament, dyd vse sacke cloth, and to cast dust and ashes vppon theyr heades when they be wayled Judi. viii. and. x. Job. xlii. Ie. vi. and. xxv.

led theyr sinfull lyuyng. They called and cryed to God for helpe ad mercy, with such a ceremonye of sackecloth, dust, & ashes, that thereby they myght declare to the whole worlde, what an humble and lowely estimacion they had of them selues, & how well they remembred theyr name and tytle aforesayde, theyr vyle corrupt frayle nature, dust, earth and ashes. The boke of wisdome also wyllyng to pull downe our proude stomakes, moueth vs dilygently to remember our mortal and earthly generacion, which we haue all of hym that was fyrste made: and that al men aswel kynges as subiectes come into this worlde, and go out of the same in lyke sort: that is, as of our selues ful miserable, as we may dayly see. And almyghty god cõmaunded his Prophet Esai, to make a proclamacion, & crye to the whole world: and Esai askyng, what shal I crye? The Lorde answered: crye, that all flesshe is grasse, and that all the glory thereof, is but as the floure of the field: when the grasse is withered, the floure falleth away, when the wynde of the Lorde bloweth vpõ it. The people surely is grasse, ỹ whiche dryeth vp, & the floure fadeth away. And the holy Prophet Job, hauing in him selfe great experience of the miserable & sinfull estate of man, doeth open the same to the worlde in these wordes: Man (saith he (that is borne of a woman, lyuyng but a shorte time, is full of manifolde miseries: he springeth vp lyke a flour, & fadeth agayne, vanyshing away as it were a shadow, & neuer continueth in one state. And doest thou iudge it meete (O lord) to open thine eyes vpõ such a one, & to bryng him to iudgement with thee? who can make hym cleane

Sap. vii.

Esai. xl.

Job. xiiii.

cleane, that is conceiued of an vnclene sede: and al men of theyr euyl lues & natural prones be so vniuersally geuē to sinne, that (as the scripture saith) God repēted that euer he made man. And by sinne his indignatiō was so much prouoked against the world, that he drowned all the world with Noes flud (except Noe him selfe & his lyttle hawshold) It is not without great cause, that the scripture of God, doth so many tymes call all men here in this world by this worde, earth. O thou earth, earth earth, saith Jeremy, heare the word of the Lorde. This our ryght name, callyng, & tytle, earth, earth earth, pronounced by the Prophet, sheweth what we be in dede, by whatsoeuer other style, tytle, or dignitie, men do call vs. Thus he playnely named vs, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth vs forth, speking by his faithful Apostle S. Paul: al men. Jewes and Gentiles, are vnder sinne: there is none righteous, no not one: there is none that vnderstandeth, ther is none that seketh after god, they ar al gone out of the way, they are all vnprofitable: there is none that doth good, no, not one: their throte is an open sepulchre, with their tōges they haue vsed craft & deceit, the poyson of serpentes is vnder their lyppes, their mouth is ful of cursyng & bytternes, theyr fete are swift to shed blud, destruction & wretchednes are in theyr wayes, and the way of peace haue they not knowē: ther is no fere of god before their eyes. And in another place S. Paule writeth thus: God hath wrapped al nacions in vnbeliefe, that he might haue mercy on al. The scripture shutteth vp all vnder sinne, that the

Ge. v. vi.

Jere. xxii.

Rom. iii.

Rom. xi. Gala. iii. Ephe. iii.

promise by the faith of Jesu Christ, shoulde be geuen vnto thē that beleue. S. Paule in manye places painteth vs out in our colours, callyng vs the children of the wrath of God, when we be borne: sayeng also ỹ we cannot thinke a good thought of our selues, much lesse can we say well, or do wel of our selues. And the wyse man saith in the boke of
Pro. xxiiii. Prouerbes, the iust man falleth seuē times a day. The most tryed & approued man Job, feared al his
Luke. i. workes. S. John ỹ Baptist being sanctified in his mothers wombe, & prayed before he was borne, beyng called an Aungell, & great before the lorde, fylled euen from his birth with the holy ghost, the preparer of the way for our sauiour Christ, & commended of our sauiour Christe, to be more then a prophet, & the greateste that euer was borne of a woman: yet he playnely graunteth that he hadde nede to be washed of Christ, he worthely extolleth and glorifieth his lord & master Christ, & humbleth hym selfe, as vnworthy to vnbuckle his shoes, and geueth al honor and glory to god. So doth Saint
Math. iii. Paul both oft & euidently confesse hym selfe, what he was of hym selfe, euer geuyng (as a most faithfull seruaunt) all praise to his maister & sauiour.
1. John. i. and. ii. So doth blessed S. John the Euangelist, in the name of hym selfe, & of all other holy men (be they neuer so iust) make this open confession: yf we say we haue no sinne, we deceaue our selues, and the trueth is not in vs: If we knowledge our sinnes God is faythfull & iust, to forgeue vs oure sinnes, and to cleanse vs from all vnrighteousnesse: yt̄ wee say, we haue not synned, we make hym a lyer, and
Eccle. vii. his word is not in vs. Wherfore the wisemā in the

boke

boke called Ecclesiastes, maketh this true & general confession: There is not one iust man vpon the earth: that doth good, & sinneth not. And S. Dauid is ashamed of his sinne, but not to confesse his sinne. How oft, how earnestly, & lamentably doth he desire Gods great mercy, for his great offences, & that god shoulde not enter into iudgement with him: And againe, how wel weigheth this holi mā his sinnes, when he confesseth that they be so many in number, & so hid, & hard to vnderstande, that it is in maner vnpossible to knowe, vtter, or nomber them: Wherfore he hauyng a true, earnest, and depe contemplacion & consideracion of his sinnes & yet not commyng to the bottome of them, he maketh supplicacion to God, to forgeue hym his priuy, secret hid sinnes: to the knowlege of the which he cannot attaine vnto. He weygheth ryghtly his sinnes from the originall rote, & spryng head, perceiuyng inclinacions, prouocatiōs, styrringes, stinginges, buddes, braūches, dregges, infectiōs, tastes kelynges, & sentes of them, to continue in him stil. Wherfore he saith, marke and beholde, I was conceiued in sinnes, he saith not sinne, but in the plurall number sinnes, forasmuch as out of one (as fountayne) spryngeth all the reste. Our sauioure Christ sayth: there is none good, but god: and that we can do nothing that is good, without him, nor no man can come to the father but by hym. He cōmaundeth vs all to say, that we be vnprofytable seruauntes, when we haue don al that we can do. He preferreth the penitent Publicane, before the proude, holy, & glorious Phariseye. He calleth himselfe a phisicion, but not to them that be whole,

Psalm. li.
Psal. cxliii
Psal. xix.
Psalm. li.
Marke. x.
Luk. xviii
Iohn. xv.
Luke. xvii
Luk. xviii
Math. ix.

but

but to them that be ſicke, & haue nede of his ſalue, for they? ſore. He teacheth vs in our prayers, to re-
knowledge our ſelues ſinners, and to aſke righte-
ouſnes and deliueraunce from al euils, at our hea
uenly fathers hande. He declareth that the ſinnes
Mat. xii. of our owne heartes, do defyle our own ſelues. He
teacheth that an euyll word or thought deſerueth
Mat. xv. condemnacion, affirmynge that we ſhall gene an
accoumpt for euery idle woorde. He ſaith he came
not to ſaue, but the ſhepe that were vtterly loſte, &
caſt away. Therfore fewe of the proude, iuſte, lear-
ned, wyſe, perfect, and holy Phariſeys, were ſaued
by hym, becauſe they iuſtified thē ſelues, by theyr
counterfeit holyneſſe before men. Wherfore (good
people) let vs beware of ſuch hypocriſye, vaynglo-
ry, and iuſtifying of our ſelues.

## ¶ The ſeconde part of the Sermon of the myſery of man.

FOraſmuch as the true knoweledge of our ſelues, is very neceſſarye to come to the ryght knowlege of god, ye haue hearde in the laſt readyng, how humbly al godly men, always haue thought of them ſelues, and ſo to thynke and iudge of them ſelues, are taught of God theyr creator, by his holy worde. For of oure ſelues, we be crabtrees, that can bryng foorth no apples. We be of our ſelues of ſuche earth, as can bryngе forth but wedes, nettles, brambles, bry-
ers, cockle and darnell. Our fruites be declared in the. v. Chapter to the Galathians. We haue ney-
Gala. v. ther fayth, charitie, hope, pacience, chaſtitie, nor

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any thyng els that good is, but of God, & therfore these vertues be called there, the fruites of the holy ghost, & not the fruites of man. Let vs therfore acknowledge oure selues before God (as we be in dede) miserable and wretched synners. And let vs ernestly repent, and humble our selues heartely, & crye to God for mercy. Lette vs all confesse with mouth and heart, that wee bee full of imperfections. Let vs knowe oure owne woorkes, of what imperfection they be, and then we shall not stande foolyshly, and arrogantly in our owne conceites, nor chalenge any part of Iustification by our merites or woorkes. For truely, there be imperfections in our best woorkes: we do not loue God so much as we are bounde to do, with all our heart, mynde, and power: we do not feare God so muche as we ought to do: we do not pray to Godde, but with great and many imperfections: we geue, forgeue, beleue, lyue, and hope vnperfectlye: we speake, thynke, and do vnperfectlye: we fyght agaynst the deuyl, the worlde, and the flesh, vnperfectly. Let vs therfore not bee ashamed to confesse plainely our state of imperfectiō: yea, let vs not be ashamed to confesse imperfection, euen in all oure owne best woorkes. Let none of vs bee ashamed to say with holy S. Peter: I am a sinful mā. Let vs all say with the holy prophet Dauid: we haue synned with our fathers, wee haue done amysse, and dealt wickedly. Let vs al make opē confessiō with the prodigall sonne, to our father, & say with him. we haue sinned against heauen & before the (O father) we are not worthy to be called thi sōnes. Let vs al sai with holy Baruch, O lord our God, to vs

Luke. vlt. Psal. cvi.

Luke. xv.

Baruc. ii.

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is worthely ascribed shame and confusion, and to thee, righteousnesse: We haue sinned, we haue don wickedly, we haue behaued our selues vngodly, in al thy righteousnesse. Let vs al say with the holy Daniel.ix Prophet Daniell: O lord, righteousnes belongeth to the, vnto vs belongeth confusion. We haue sinned, we haue ben noughtie, we haue offended, we haue fled from thee, we haue gone backe from all thy preceptes & iudgementes. So we learne of all good men in holy scripturs, to humble our selues and to exalt, extol, praise, magnyfy, & glorify God.

Thus we haue hearde howe euyll we be of our selues: how, of our selues, and by our selues, wee haue no goodnes, helpe, nor saluacion: but contrary wyse, sinne, dampnacion, & death euerlastynge: which, yf we depely weigh and consider, we shall the better vnderstande the great mercye of God, & ii. Cor. iii how our saluacion commeth onely by Christ. For in our selues (as of our selues) we fynd nothynge, wherby we may be deliuered from this miserable captiuitie, into the which we were caste, through the enuy of the deuyll, by breakyng of Gods com- Psalm. l. maundement, in our fyrst parent Adam. We are all become vncleane, but we all are not able to clense oure selues, nor to make one another of vs cleane. We ar by nature the childre of gods wrath Ephe. ii. but we are not able to make our selues the childre and inheritours of Gods glory. We are shepe that i. Pet. ii. runne astraye, but we cannot of our owne power, come againe to the shepefold. so great is our imperfection and weakenes. In our selues therfore may not we glory, which (of oure selues) are nothyng but sinfull: Neither we may reioyce in any

workes

workes that we do, which all be so vnperfect and vnpure, that they are not able to stande before the righteous iudgement seate of god. as the holy prophet Dauyd saith: Entre not into iudgemēt with thy seruaūt (O lord) for no man that liueth shalbe founde righteous in thy syght. To God therefore must we flee, or els shall we neuer fynd peace, rest, & quietnes of conscience in our heartes. For he is the father of mercies, and God of all consolation. He is the lord with whō is plenteous redemption He is the God which of his own mercy saueth vs, and setteth out his charitie and exceading loue towardes vs, in that of his owne voluntarye goodnes, when we were perished, he saued vs, & prouyded an euerlastyng kingdome for vs. And all these heauenly treasures, are geuen vs, not for our own deserts, merites, or good dedes (which of our selues we haue none) but of his mere mercy freely. And for whose sake? Truly for Iesus Christes sake, that pure & vndefyled lambe of God. He is that dearely beloued sōne, for whose sake god is fully pacyfied, satisfied, & set at one with man. He is the lambe of God, which taketh away the sinnes of the worlde: of whom onely it may be truly spoken, that he did all thinges well, and in his mouth was found no craft nor subtiltie. None but he alone may saye: ꝑ Prince of the worlde came, and in me he hath nothing. And he alone maye say also: whyche of you shal reproue me of any fault? He is that hygh and euerlasting priest, which hath offred him selfe ons for all, vpon the aulter of the crosse, and with that one oblation, hath made perfect for euermore, thē that are sanctified. He is the alone medyatour be

Psa. cxliii

ii. Cor. i.

Psal. cxxx

John. i.

i. Pet. ii.

John. i.

John. viii

Hebr. viii.

i. John. ii.

twene God and man, whych payed our raunsome to God, with his owne bloud, and with that hath he clensed vs all from sinne. He is the Phisition which healeth all our diseases. He is that sauyour, which saueth his people frō all their synnes. To be short, he is that flowyng, and moste plenteous fountayne, of whose fulnesse all we haue receyued. For in hym alone, are all the treasures of the wisedome and knowledge of God hydden. And in him, and by hym, haue we from God the father all good thinges perteynyng eyther to the body or to the soule. O howe much are we bounde to this our heauenly father, for his great mercies, which he hath so plenteously declared vnto vs, in Christ Jesu our Lorde and sauiour? What thankes worthy and sufficient can we geue to hym? Let vs all with one accorde, burste out wyth ioyfull voyces, euer prayeyng & magnifying this lorde of mercye, for his tender kindnesse shewed to vs in hys dearely beloued sonne, Jesus Christ our Lorde.

Matth. 1.

Hytherto haue we heard what we are of oure selues: verely sinfull, wretched and damnable: agayne we haue heard, howe that of oure selues, & by our selues, we are not able, eyther to thynke a good thought, or worke a good dede, so that we can fynde in our selues no hope of saluation, but rather whatsoeuer maketh vnto our destructyon. Agayne we haue harde the tender kyndenesse and great mercye of God the father towardes vs, and howe beneficial he is to vs, for Christes sake, without our merites or desertes, euen of his own mere mercye and tender goodnesse. Nowe, howe these exceadyng great mercies of God, set abroade

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in Chryſte Jeſu for vs, be obteyned: and howe we be deliuered from the captiuitie of ſynne, death, and hell, it ſhall more at large (wyth Gods helpe) be declared in the nexte Sermon. In the meane ſeaſon, yea and at al tymes, let vs learne to knowe our ſelues, our frayltie and weakeneſſe, wythout any crakyng or boſtynge of our owne good deedes and merites. Let vs alſo knowledge the exceading mercye of God towardes vs, and confeſſe, that as of our ſelues commeth all euyll and damnacyon: ſo lykewyſe of hym, commeth all goodneſſe and ſaluacion, as God hym ſelfe ſayth, by the Prophet Oze: O Iſraell, thy deſtructyon commeth of thy ſelfe, but in me onely is thy helpe and comfort. If we thus humbly ſubmit our ſelues in the ſight of God, we may be ſure, that in the tyme of his viſytacion, he will lyfte vs vp vnto the kyngdome of his dearely beloued ſonne Chriſt Jeſu our Lord: to whom with the father and the holy ghoſt, be all honor and glory for euer.

Oze. xiii.

AMEN.

# A Sermon of the saluation of mankynd, by onely Christ our Sauiour, from synne and death euerlastyng.

Because all men be synners, and offendours agaynst God, & breakers of hys lawe and commaundementes, therfore can no manne by hys owne actes, workes, and dedes, (seme they neuer so good) be iustified, and made ryghteous before God: but euery man of necessitie is constrayned to seke for an other righteousnesse, or iustificatyon, to be receiued at Gods owne handes, that is to saye, the forgeuenes of hys synnes and trespasses, in such thynges as he hath offended. And this iustification or righteousnes, which we so receiue by Gods mercy, & Christes merites, embraced by fayth, is taken, accepted, and allowed of god, for our perfecte and full iustyficatyon. For the more full vnderstandyng hereof, it is our partes and duetye, euer to remember the greate mercye of God, howe that (all the worlde beynge wrapped in synne, by breakyng of the lawe) God sent his onely sonne, our sauiour Christ, into this worlde, to fulfyll the lawe for vs: and by shedyng of his moste precyous bloud, to make a sacrifyce and satisfaction, or (as it maye be called) amendes to his father for our sinnes: to asswage hys wrath & indignation conceyued agaynst vs for the same. In so much that infantes beyng baptised, and dying in theyr infantye, are by this sacrifice washed from theyr synnes, brought to Gods fauour, and made his children, and inherytours of hys kyngedome of heauen. And they which in act or dede do

The efficacie of Christes Passion & oblation.

sinne

ſynne after theyr baptyſme, when they tourne a-
gayne to God vnfaignedly, they are likewyſe waſ-
ched by this ſacrifice, from theyr ſynnes, in ſuche
ſort, that there remaineth not anye ſpot of ſynne,
that ſhalbe imputed to theyr damnation. This is
that iuſtification or righteouſnes, which S. Paul
ſpeaketh of when he ſayth: no man is iuſtyfied by
the workes of the lawe, but freely by fayth in Je- Gala. ii.
ſus Chriſt. And agayne he ſayth: we beleue in Je-
ſu Chriſt, that we be iuſtified freely by the faith of
Chriſt, and not by the workes of the lawe, becauſe
that no man ſhall be iuſtified by the workes of the
lawe. And although thys iuſtificatyon be free vn-
to vs, yet it commeth not ſo freely vnto vs, that
there is no raunſome payde therefore at all. But Obiection.
here may mans reaſon be aſtounied, reaſoning af-
ter this faſhion: If a raunſome be payde for our
redemption, then is it not geuen vs freely: For a
priſoner that payeth his raunſome, is not let goe
frely, for if he go frely, then he goeth, without raū-
ſome: for what is it els to go freely, then to be ſet
at libertie without payment of raunſome. This An anſ-
reaſon is ſatiſfied by the great wiſdome of god, in ſwere.
this miſtery of our redemptyon, who hath ſo tem-
pered his iuſtice & mercy together, that he woulde
neither by his iuſtice condemne vs vnto the euer-
laſting captiuitie of the deuyl, & his pryſon of hell
remediles for euer without mercy, nor by his mer-
cy delyuer vs clearely, without iuſtyce, or payment
of a iuſt raunſome: but with his endleſſe mercy he
ioyned his moſte vpright and equall iuſtice. Hys
great mercy he ſhewed vnto vs, in deliueryng vs
from our former captiuitie, without requiring of

any raunsome to be payde, or amendes to be made vpon our partes: which thyng, by vs had ben impossible to be doen. And where as it lay not in vs, that to doo, he prouyded a raunsome for vs: that was, the most precyous body & bloud of hys owne most deare & best beloued sonne Jesu Christe (who beside thys raunsome, + fulfylled the lawe for vs perfectly. And so the iustice of God, and hys mercy did embrace together, & fulfilled the mistery of our redēption. And of this iustice & mercy of God, knit together, speaketh saint Paule, in the .iii. Chapt. to the Romains: al haue offended & haue nede of ỹ glory of god, but are iustified frely by his grace, by redēption, which is in Jesu Christ, whō God hath set forth to vs, for a reconciler & peace maker, thorough fayth in his bloud, to shewe his righteousnesse. And in the .x. Chapt. Christ is the ende of the lawe, vnto righteousnes, to euery man that beleueth. And in the .viii. Chapt. that which was impossyble by the lawe, in asmuch as it was weake by the flesshe; God sendyng his owne sonne, in the similitude of sinfull flesshe, by sinne damned sinne in the flesh, ỹ the righteousnes of the lawe myght be fulfilled in vs, which walk not after the flesshe, but after the spirite. In these forsayde places, the Apostle toucheth specially three thinges, whyche must go together in our iustification. Vpon gods part, his great mercy & grace, vpon Christes part, iustice: ỹ is, the satisfaction of Gods iustice, or the price of our redēption by the offering of his body, & sheddyng of his bloud, with fulfyllyng of ỹ law, perfectly & thoroughly: & vpon our part true & liuely faith in the merites of Jesu Christ, which yet is

Rom. iii.

Roma. x.

Rom. viii

Thre thinges must go together in our iustification.

not

not ours, but by gods worckinge in vs. So that in our iuſtification, is not onely gods mercy & grace, but alſo his iuſtice, whiche the Apoſtle calleth the iuſtice of God, & it conſyſteth in paying our raunſome, & fulfyllynge of the lawe, and ſo the grace of God, doth not ſhut out the iuſtice of god in our iuſtificatiō, but onely ſhutteth out the iuſtice of mā, ỹ is to ſay, ỹ iuſtice of our worckes, as to be merites of deſeruing our iuſtification. And therefore ſaint Paule declareth here nothing vpon the behalfe of man, concerning his iuſtification, but only a true & liuely fayth, which neuertheleſſe is ỹ gift of god, & not mans onely worke without god. And yet ỹ fayth doth not ſhut out repentaunce, hope, loue, dread, & the feare of god, to be ioyned with faith in euery man ỹ is iuſtified: but it ſhutteth them out frō the office of iuſtifying. So that although they be al preſēt together in him ỹ is iuſtifyed, yet they iuſtifie not altogether. Nor ỹ fayth alſo doth not ſhut out the iuſtice of our good workes, neceſſarily to be done afterward of duetie towardes god, (for we are moſt bounden to ſerue god, in doyng good dedes, cōmaunded by hym in his holy ſcripture, al the dayes of our lyfe:) But it excluded thē ſo, that we may not do thē to this entent, to be made good by doing of thē. For all the good workes that wee can do be vnperfect, & therfore not able to deſerue our iuſtification: but our iuſtyfication doth come freely, by ỹ mere mercy of god: & of ſo great and free merci, ỹ wheras al the world was not able of their ſelues, to pay any part towardes their raunſome, it pleaſed our heuēly father, of his infinite mercy, wt out any our deſert, or deſeruyng, to prepare for vs

How it is to be vnderſtand that faith iuſtyfyeth without workes.

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the moſte pꝛecious iewelles of Chꝛyſtes body and bloud, wherby our raunſome might be fully paid, the law fulfilled, and his iuſtice fully ſatiſfied. So that Chꝛyſt is nowe the ryghteouſnes of all them that truely do beleue in hym. He for them payde their raunſome by his death. He for them fulfilled the lawe in his lyfe. So that now, in hym, and by him, euery true Chꝛiſtian mã may be called a fulfiller of the lawe, forasmuch as that, which theyr infirmitie lacketh, Chꝛiſtes iuſtice hath ſupplyed.

## The ſeconde part of the Sermon of Saluacion.

YE haue hearde of whom all men ought the ſeke their iuſtification & righteouſneſſe, and how alſo this righteouſneſſe commeth vnto men by Chꝛyſtes death and merites, ye hearde alſo howe that thꝛe thinges are required to the obtainyng of our ryghteouſneſſe: that is, Gods mercy, Chꝛiſtes Iuſtice, and a true and a liuely faith, out of the which fayth ſpꝛingeth good wooꝛkes. Alſo before was declared at large, that no man can be iuſtyfyed by hys owne good wooꝛkes, that no man fulfylleth the lawe, accoꝛdyng to the full requeſt of the law. Galat. iii. And ſaynct Paule in his Epyſtle to the Galathyans pꝛoueth the ſame, ſaying thus: If there had ben any lawe geuen, which coulde haue iuſtified: verely, ryghteouſneſſe ſhoulde haue been by the lawe. And agayne he ſayth: yf ryghteouſneſſe be by the lawe, then Chꝛyſte dyed in vayne. And agayne he ſaith: you that are iuſtified by the lawe,

are

are fallen away from grace. And furthermore, he wryteth to the Ephesiãs, on this wise, by grace are ye saued through faith, & that not of your selues, for it is the gyft of God, and not of woorkes, leaste any man should glory. And to be short, the summe of all Paules disputacion, is this: that yf Justice come of woorkes, thē it commeth not of grace: And if it come of grace, then it cōmeth not of woorkes. And to this end tendeth al the Prophetes, as S. Peter saith in the tenth of the Actes: of Christ all the Prophetes (saith Saint Peter) doe witnesse, that through his name, al they that beleue in him shal receiue the remission of sinnes. And after this wyse, to be iustyfyed onely by this true and liuely faith in Christ, speaketh all the olde and auncient aucthours, both Grekes and Latines. Of whom I wyl specially rehearse three: Hillarie, Basil, and Ambrose. S. Hillarie saith these woordes plainely in the .ix. Canon vpon Mathew: Faith only iustifieth. And saint Basil, a Greke aucthour, wryteth thus: This is a perfecte and a whole reioysing in God, when a man auaunceth not him selfe for his owne righteousnesse, but knowledgeth hym selfe to lacke true iustice and ryghteousnesse, and to be iustified by the onely fayth in Christe. And Paule (saith he) doeth glory in the contempt of his owne righteousnesse, and that he looketh for the righteousnesse of God, by fayth.

Ephe. ii.

Actes .x.

Faith onely iustyfyeth, is the doctrin of olde doctours.

Philip. iii.

These be the very woordes of saint Basill. And Saint Ambrose, a Latine aucthour, sayth these woordes: This is the ordinaunce of GOD, that he which beleue in Christe, shoulde be saued without woorkes, by fayth onely, freely receiuyng remission

of his synnes. Consyder diligently these wordes: without workes, by fayth onely, freely we receiue remission of oure synnes. What can be spoken more playnely, then to saye: that freelye without woorkes, by fayth onely we obtaine remission of our synnes. These and other lyke sentences, that we be iustyfyed by fayth onelye, freely and without woorkes, we do reade ofttymes in the moste beste and auncient wryters. As beside Hillarie, Basyll, and Saint Ambrose before rehearsed: we reade the same in Origene, Saynt Chrysostome, Saint Cipriane, saint Augustine, Prosper, Oecomenius, Photius, Bernardus, Anselme, and many other auctours: Greke and Latine. Neuertheless, this sentence: that we be iustyfyed by fayth onely, is not so meante of them, that the sayde iustyfyeng fayth is alone in man, without true repentaunce, hope, charitie, dreade, and the feare of GOD, at anye tyme and season. Nor when they saye: that we be iustyfyed freely, they meane not that we shoulde or myght afterwarde be idle, and that nothynge shoulde be requyred on our partes afterwarde: Neyther they meane not so to be iustyfyed without our good workes, that we shoulde doe noo good woorkes at all, lyke as shalbe more expressed at large hereafter. But this sayinge, that we be iustyfyed by fayth only, freely and without woorkes: is spoken for to take away clerely all merite of our woorkes, as beynge vnable to deserue our iustification at Gods handes, and thereby moste playnely to expresse the weakenesse of man, and the goodnes of god: the great infirmitie of our selues, and the myght and power

Fayth alone, howe it is to be vnderstād.

of

of God: the imperfectnes of our owne workes, and the most aboundaunt grace of our sauiour Christ. And therfore wholly to ascribe the merite and deseruing of our iustification, vnto Christ only, and his most precious bloud shedynge. This sayth the holy scripture teacheth: this is the stronge rocke & foundacion of Christian religion: this doctrine al old and auncient auctours of Christes Church do approue: this doctrine auaunceth & setteth fooreth the true glorye of Christe, and beateth downe thē vayneglory of man: this, whosoeuer denyeth, is not to be coumpted for a Christian man: not for a setter fooreth of Christes glory, but for an aduersary to Christ & hys gospell, and for a setter fooreth of mens vayne glory. And although this doctrine be neuer so true (as it is moste true in deede) that we be iustyfyed freely without all merite of oure owne good woorkes (as saint Paule doth expresse it) and freely, by this lyuely and perfecte fayth in Christ only (as thauncient aucthors vse to speake it) yet this true doctrine muste bee also truely vnderstand, & most playnely declared, lest carnal men shoulde take vniustly occasion therby, to liue carnally after the appetite and wyl of the worlde, the flesh, and the deuyll. And because no man should erre by mistakyng of this doctrine, I shal plainely and shortly so declare the ryght vnderstandyng of the same, that no man shall iustely thynke, that he may therby take any occasion of carnall libertie, to folowe the desyres of the flesh, or that thereby any kynde of synne shalbe committed, or anye vngodly lyuyng the more vsed.

The profit of the doctrine of fayth only iustifieth.

What they be that impugne the doctrin of fayth only iustifieth.

A declaracio of this doctryne: faith without woorkes iustifieth.

First, you shall vnderstande, that in our iustyfy-

cation by Chryst, it is not all one thyng, the office of God vnto man, and the office of man vnto God. Iustification is not the office of man, but of God, for mā cannot, making hym selfe righteous by his owne workes, neither in parte, nor in the whole, for that were the greatest arrogancie and presūption of man, that Antichryst could set vp agaynste God: to affirme, that a man myght by his owne workes, take awaye and purge his owne synnes, and so iustifie hym selfe. But in iustification is the office of God onely, and is not a thyng whiche we render vnto hym, but whiche we receiue of hym: not which we geue to hym, but whiche we take of hym, by his free mercy, and by the only merites of his most derely beloued sonne, our onely redemer, sauiour, and iustifier Iesus Chryst, so that the true vnderstandynge of this doctrine: we be iustyfyed freely by fayth without workes: or ỹ we be iustyfyed by fayth in Chryst onely: is not that this oure owne acte, to beleue in Chryst, or this our faith in Chryst, which is within vs, doeth iustifie vs, and deserue our iustification vnto vs (for that were to coumpt our selues to be iustyfyed by some acte or vertue that is within our selues:) but the true vnderstandyng & meanyng therof, is, that althoughe we heare Gods worde, and beleue it, although we haue faith, hope, charitie, repentaunce, dread and feare of GOD within vs, and do neuer so manye good workes thereunto: yet we must renounce the merite of all our sayde vertues, of faith, hope, charitie, and all our other vertues and good deedes, which we eyther haue done, shall doe, or can doe, as thynges that be farre to weake, and insufficiēt

Iustification is the office of God onelye.

and

and vnperfect, to deserue remission of our synnes, and our iustification, and therfore we must truste onely in Gods mercy, and that sacrifice which our hygh preist and sauiour Christ Iesus the sonne of God, ones offered for vs vpon the crosse, to obtaine therby Gods grace, and remission, al well of our originall sinne in Baptisme, as of all actuall sinne cõmitted by vs after our baptisme, yf we truly repent and tourne vnfaignedly to hym agayne. So that as saint John Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgeuyng of sinne, he did put the people frõ hym, and appoynted them vnto Christe, sayinge thus vnto them: Beholde, yonder is the Lambe of God, which taketh away the sinnes of the world: euen so as great and as godly a vertue as the liuely fayth is, yet it putteth vs from it selfe, & remitteth or appoynteth vs vnto Christ, for to haue onely by him remission of our sinnes, or iustification. So that our fayth in Christ (as it were) saith vnto vs thus: it is not I, that take away your sines, but it is Christ onely, and to hym onely, I send you for that purpose, forsakyng therin all your good vertues, wordes, thoughts and woorkes, and onely puttynge your truste in Christe.

Iohn. 1.

# ¶ The thyrde parte of the Sermon of Saluacion.

IT hath ben manifestly declared vnto you, that no man can fulfyll the lawe of God, and therefore by the lawe all men are condemned: wherupon it followed necessarylye, that some other thyng shoulde be requyred for our Saluacion, than the lawe: and that is a true and a lyuely fayth in Chryste, bryngynge foorth good workes, and a lyfe accordyng to Gods commaundementes. And also you heard the auncient aucthours myndes of this saying, fayth in Christ onely iustyfyeth man, so playnely declared: that you se, that the verye true meanynge of this proposition or saying: we be iustyfyed by fayth in Christ onely, (accordynge to the meanynge of the olde auncient auctours) is this: we put our faith in Christ, that we be iustyfyed by hym onely, that we be iustyfyed by Gods free mercy, & the merites of our sauyour Chryste onely, and by no vertue or good worke of our owne, that is in vs, or that we cā be able to haue or to do, for to deserue the same: Chryste hym selfe onely, beynge the cause meritorious thereof.

Here you perceaue many wordes to be vsed, to auoyde contention in wordes with them that delyght to braule about woordes, and also to shewe the true meaning, to auoyde euyl taking and misvnderstanding: and yet peraduenture all wyll not serue with them that be contencious: but contenders wyll euer forge matter of contencion, euen when they haue none occasion thereto. Notwithstandynge,

ſtandynge, ſuch be the leſſe to be paſſed vppon, ſo that the reſte may profyte, whiche wyll bee more deſirous to know ỹ trueth, then (when it is plaine enough) to contende about it, and with contencious and captious cauillacions, to obſcure & darken it. Trueth it is, that our owne workes do not iuſtifie vs, to ſpeake properly of our iuſtification, (that is to ſaye) our workes do not merite or deſerue remiſſion of our ſinnes, and make vs of vniuſte, iuſte before God: but God of his mere mercy, through the onely merites and deſeruinges of his ſonne Jeſus Chryſte, doeth iuſtifie vs. Neuertheleſſe, becauſe fayth doth directly ſende vs to Chriſt for remiſſion of our ſinnes, and that by fayth geuen vs of GOD, we embrace the promyſe of gods mercye, and of the remiſſion of our ſynnes (which thynge none other of our vertues or workes properly doeth) therefore Scripture vſeth to ſay, that fayth without workes doeth iuſtifie. And foraſmuch, that it is all one ſentence in effecte, to ſay: fayth without workes, and only fayth doeth iuſtifie vs, therfore the olde auncient fathers of the church, from tyme to tyme, haue vttered our iuſtification with this ſpeache: Onely faith iuſtifieth vs: meanyng none other thyng, then ſaint Paule meant, when he ſayde: fayth without workes iuſtifieth vs. And becauſe all this is brought to paſſe, through the onely merites and deſeruynges of our ſauiour Chryſt, and not through our merites, or throughe the merite of any vertue that wee haue within vs, or of anye worke that commeth from vs: Therfore, in that reſpect of merite and deſeruing, we forſake (as it were) altogether againe,

fayth

faith, workes, and all other vertues. For our own imperfection is so great, through the corruptiō of original sinne, that al is imperfect, that is within vs: faith, charitie, hope, dread, thoughtes, wordes, and workes, and therefore not apte to merite and deserue any part of our iustification for vs. And this forme of speaking vse we, in the humbling of our selues to God, and to giue al the glory to our sauiour Christ, which is best worthy to haue it.

Here you haue heard the office of God in our iustification, and how we receaue it of hym freely, by his mercy, without our desertes, through true and lyuely faith. Nowe you shall heare the office and duetie of a Christian man vnto GOD, what we ought on our part to render vnto God againe, for his great mercy and goodnesse. Our office is, not to passe the tyme of this present lyfe vnfruitfullye and idelly, after that we are baptised or iustyfyed, not caryng how fewe good workes we doe, to the glory of God, and profite of our neighbours: much lesse is it our office, after ỹ we be ones made Christes members, to lyue contrarye to the same, makyng our selues members of the Deuyll, walkyng after his inticementes, and after the suggestions of the worlde and the flesshe, whereby we knowe that we do serue the worlde and the deuyll, and not God. For that fayth which bryngeth foorth (without repentaunce) eyther euyl woorkes, or no good workes, is not a right, pure, and liuely faith. but a dead, deuelyshe, counterfaict, & fayned fayth, as saint Paule, and saint James call it. For euen the deuylles knowe and beleue, that Christe was borne of a virgin, that he fasted fourty dayes, and

Thei that preache fayth only iustifyeth, do not teach carnal liberte, or that we should do no good workes.

The Deuyls haue fayth, but not the true fayth

fourtie

fourtie nightes, without meate and drynk, that he wrought al kynde of miracles, declaring him selfe very God. They beleue also, ỳ Christ for our sakes suffered most paynefull death, to redeeme vs from euerlastyng death, and that he rose agayne frome death the thyrde day, they beleue that he ascended into heauen, and that he sitteth on the right hand of the father, and at the last end of this world, shal come agayne and iudge bothe the quicke and the dead. These articles of our faith the deuyls beleue and so they beleue all thynges that be wrytten in the newe and olde Testament to bee true: and yet for all this fayth, they be but deuyls, remaynynge styll in theyr damnable estate, lackynge the verye true Christian fayth. For the right and true Christian faith is: not onely to beleue that holy scripture, & al the forsaid articles of our faith ar true, but also to haue a sure trust & confidence in Gods mercifull promises, to be saued from euerlastynge dampnaciō by Christ: wherof doth folow a louing heart, to obey his cōmaundements. And this true Christian fayth neyther any deuyll hath, nor yet any man, which in the outwarde profession of his mouth, and in his outward receiuing of the sacramentes, in comming to the church, and in al other outwarde appearaunces, semeth to be a Christian man, and yet in his lyuyng and dedes, sheweth the contrarye. For howe can a manne haue this true fayth, this sure trust and confidence in God, that by the merites of Christe his synnes be forgeuen, and he reconsyled to the fauour of God, and to be partaker of the kingdom of heauen by Christ, whē he lyueth vngodly, and denyeth Christe in hys

What is the true & iustifyeng fayth.

They that continue in cuyl lyuyng haue not true fayth.

dedes: Surely, no suche vngodly man can haue this fayth and truste in GOD. For as they knowe Christ to be the onely sauiour of the worlde: so they knowe also that wicked men shall not enioye the
Psalm. v. kyngdome of God. They knowe that God hateth vnrighteousnes, that he wyl destroy all those that speake vntruely, that those that haue done good workes (whiche can not be done without a lyuely fayth in Christ) shall come forth into the resurrection of lyfe, and those that haue done euyll, shall come vnto resurrection of iudgement: berye well they know also, that to them that be contencious, and to them that wyll not bee obedient vnto the trueth, but wyll obey vnrighteousnes, shall come indignation, wrath, and affliction. &c. Therfore to conclude, consyderynge the infinite benefites of God, shewed and geuen vnto vs, mercifully without our desertes, who hath not only created vs of nothyng, and from a piece of vyle clay, of his infinite goodnes, hath exalted vs (as touchinge oure soule) vnto his owne similitude and lykenesse: but also, whereas we were condemned to hell & death euerlastyng, hath geuen his owne natural sonne, beyng God eternall, immortall, and equall vnto hym selfe in power and glory, to be incarnated, & to take our mortall nature vpon hym, with the infirmities of the same: and in the same nature, to suffer most shamefull and paynefull death for our offences, to thintent to iustyfye vs, and to restore vs to lyfe euerlastynge: so makyng vs also his dere children, brethren vnto his onely sonne oure sauyour Christ, and inheritours for euer with hym, of his eternall kyngdome of heauen.

Tyle

Thele great and mercifull benefites of God (yf they be well considered) do neyther minister vnto vs occasion to be ydle, and to lyue without doyng any good woorkes, neyther yet styrreth vs, by any meanes, to do euyll thynges: but contrarywyse, yf we be not desperat persons, and our heartes harder then stones, they moue vs to render our selues vnto God wholly with al our wyl, heartes, might and power, to serue him in al good dedes, obeying his commaundementes, during our liues, to seeke in all thynges his glory and honour, not our sensuall pleasures & vayneglory, euermore dreadinge wyllyngly to offend such a mercifull God, and louyng redemer, in worde, thought or dede. And the sayd benefites of God, depely considered, moue vs for his sake also to bee euer ready to geue oure selues to our neyghbours, and as muche as lyeth in vs, to studye with all our endeuour, to do good to euery man. Thele be the fruites of the true fayth, to do good (as much as lyeth in vs) to euery man. And aboue all thynges, and in all thynges, to auaunce the glorye of God, of whom onely we haue our sanctification, iustificati-on, saluacion, and redemption. To whom bee euer glory, praise, and honour, worlde without end, Amen.

# ¶ A shoꝛt declaration of the true lyuely and Chꝛistian fayth.

Fayth.

The fyꝛst comming vnto god (good Chꝛistiã people) is thꝛough faith, whereby (as it is declared in the last Sermon) we be iustyfyed beꝛoꝛe God. And lest any man shuld be deceiued, foꝛ lacke of right vnderstandynge thereof, it is dylygently to be noted, that Fayth is taken in the Scripture, twoo maner of wayes. There is one fayth, whiche in Scripture is called a dead fayth: which bꝛyngeth foꝛth no good wooꝛkes, but is ydle, barrayne, & vnfrutfull. And this fayth, by the holy Apostle S. James, is compared to the fayth of deuyls, which beleue god to be true and iust, and tremble foꝛ feare, yet they do nothing well, but all euyll. And suche a maner of faith, haue ỹ wicked & noughty Chꝛistian people, which confesse God (as S. Paule sayth) in theyꝛ mouth, but deny hym in tꝫeyꝛ dedes, beyng abhominable and without the right fayth, and to all good wooꝛkes repꝛouable. And this fayth is a perswasion & beliefe in mannes hearte: whereby he knoweth that there is a God, and agreeth vnto all trueth of gods moste holy wooꝛde, conteyned in holy scꝛypture. So that it consysteth onely in beleuynge in the wooꝛde of God, that it is true. And this is not pꝛoperly called fayth: But as he that readeth Ceasars Commentaries, beleuynge the same to bee true, hath thereby a knowledge of Ceasars lyfe, and notable actes, because he beleueth the hystoꝛy of Ceasar: yet it is not pꝛoperly sayde that he beleueth

A deade fayth.

Iames. ii.

Titus. i.

leueth in Cesar, of whom he loketh for no helpe nor benefite: Euē so, he that beleueth that al that is spoken of God in the Byble, is true, and yet lyueth so vngodly, that he can not loke to enioy the promyses and benefites of God: although it may be sayde that such a man hath a fayth and beliefe to the woordes of God, yet it is not properly sayde that he beleueth in God, or hath such a fayth and trust in God, wherby he may surely loke for grace, mercy, and euerlastyng lyfe at Gods hand, but rather for indignacion and punyshement, according to the merites of his wycked lyfe. For as it is written in a booke, intituled to bee of Didimus Alexandrinus: forasmuch as fayth without woorkes is dead, it is not now fayth: as a deade man is not a man. This dead fayth therfore is not the sure and substanciall faith, which saueth sinners. Anothet fayth there is in scripture, which is not (as ỹ forsaid fayth) idle, vnfruitefull, and dead, but worketh by charitie (as S. Paul declareth) Gala. v. which as the other vayne fayth, is called a dead fayth, so may this be called a quicke or lyuely fayth. And this is not onely the common beliefe of the Artycles of our fayth, but it is also a sure trust and cōfidence of the mercy of god, throughe oure Lorde Jesus Christe, and a stedfast hope of al good thynges to be receiued at gods hande: & that althoughe we, through infirmitie or temptacion of our ghostlye enemye, do fall from hym by synne, yet yf we retourne agayne vnto hym by true repentaunce, that he wyll forgeue and forget our offences, for his sonnes sake our Sauyour Jesus Christe, and wyll make vs inheritours with hym, of hys euer-

A lyuely fayth.

Gala. v.

laſtynge kyngdome, and that in the meane tyme, vntyl that kyngdome come, he wyll be our protector and defendor in all perils and daungers, what ſoeuer do chaunce: and that, though ſometyme he doth ſende vs ſharpe aduerſitie, yet that euermore he wyl be a louyng father vnto vs, correctynge vs for our ſynne, but not withdrawing his mercy finally from vs, yf we truſt in hym, and commit our ſelues wholly vnto hym, hange onely vpon hym, and call vpon hym, ready to obey and ſerue hym. This is the true, lyuely, and vnfaigned Chriſtian fayth, and is not in the mouth and outward profeſſion onely: but it lyueth, and ſtyrreth inwardely in the heart. And this fayth is not without hope and truſt in God, nor without the loue of GOD, and of our neyghbours, nor without the feare of God, nor without the deſyre to heare Gods worde, and to folowe the ſame in eſchewyng euyll, and doyng gladly all good workes.

Hebre. xi. This fayth (as ſaint Paule deſcribeth it) is the ſure ground & foundacion of the benefites: which we ought to loke for and truſt to receiue of God, a certificat and ſure lokyng for them, although they yet ſenſybly appeare not vnto vs. And after he ſayth: he that commeth to God, muſt beleue, both that he is, & that he is a merciſull rewarder of wel doers. And nothing cõmendeth good mẽ vnto god ſo much, as this aſſured faith and truſt in him. Of this fayth, three thynges are ſpecially to be noted.

Three thinges are to be noted of fayth.

Fyrſt, that this fayth doth not lye deade in the hearte, but is lyuely and fruiteſull in bryngynge forth good workes.

Second, that without it, can no good workes be done

done, that shalbe acceptable and pleasaũt to God.

Thyrd, what maner of good worckes they be, that this fayth doeth bryng foorth.

For the fyrst, as the lyght cannot be hyd, but wil shewe forth it selfe at one place or other: So a true fayth can not be kept secret, but when occasion is offered, it wyll breake out, and shewe it selfe by good worckes. And as the lyuyng body of a man euer exerciseth such thynges as belongeth to a natural and lyuyng body, for nourysshement and preseruacion of the same, as it hath nede, opportunitie and occasion: Euen so the soule that hath a lyuely fayth in it, wyll bee doynge alwaye some good woorke, whiche shal declare that it is lyuyng, and wyll not bee vnoccupyed. Therefore, when men heare in the scriptures, so hyghe commendacions of fayth, that it maketh vs to please God, to lyue with God, and to be the chyldren of God: yt then they phantasy, that they be set at libertie from doyng all good woorkes, and may lyue as they luste, they tryfle with god and deceiue them selues. And it is a many feste token that they be farre from hauyng the true and lyuely fayth, and also farre frõ knowledge what true faith meaneth. For the very sure and lyuely Christian fayth is, not onely to beleue all thynges of God whiche are conteyned in holy scripture: but also, is an earnest trust, and cõfidence in GOD, that he doeth regarde vs: and that he is carefull ouer vs, as the father is ouer the chylde whom he doth loue: and that he wyll be mercifull vnto vs, for his onely sonnes sake: and that we haue our sauiour Christe our perpetuall aduocat & preest, in whose only merites, oblation & suffryng,

Fayth is full of good woorkes.

flatterynge, we do trust that our offences be continually washed and purged, whensoeuer we (repentyng truely) do returne to hym, with our whole heart, stedfastly determining with our selues, thorough his grace, to obey and serue him, in keping his commaundementes, and neuer to turne backe agayne to sinne. Suche is the true fayth that the Scripture doeth so muche commende, the whiche when it seeth and considereth what god hath don for vs, is also moued through continuall assistence of the spirite of God, to serue & please him, to kepe his fauoure, to feare his displeasure, to continue his obedient children, shewynge thankefulnesse againe by obseruing or kepyng his cõmaundementes, & that freely, for true loue chiefely, and not for dread of punishment, or loue of temporall reward. considering how clerely, without our deseruinges we haue receiued his mercy and pardon freely.

Habac. ii. This true faith wyll shewe forth it selfe, & can not longe be idle. For as it is written: The iust mã doth liue by his fayth. He neyther slepeth, nor is idle when he shoulde wake and be well occupyed.

Ierem. xvii. And God by his Prophete Jeremie saith, that he is a happy and blessed man, which hath faith and confidence in God. For he is lyke a tree, set by the waterside, that spreadeth his rotes abrode toward the moysture, and feareth not heate when it commeth: his leafe wyl be grene, and wyl not cease to bryng forth his fruit. Euen so, faithful men (putting away all feare of aduersitie) wyll shewe forth the fruit of their good workes, as occasion is offered to doe them.

The

# ¶ The seconde part of the Sermon of Fayth.

YE haue heard in ỹ frist part of this sermõ, that ther be two kindes of fayth: a dead & an vnfruitful faith, and a fayth liuely ỹ worketh by charitie. The firste to be vnprofitable, the second necessary for the obtaining of our saluatyõ: the which faith hath charitie alwaies ioyned vnto it, and is fruitfull, bringyng forth all good workes. Now as concerning the same matter, you shall heare what foloweth. The wise man sayeth: he that beleueth in God, wil hearken vnto his cõmaundementes. Eccl. xxxii. For if we do not shewe our selues faithfull in our conuersation, the fayth whyche we pretende to haue, is but a fayned fayth: because the true Christian faith, is manifestly shewed by good liuing, and not by wordes onely, as sainct Augustine saith: good liuing cannot be separated from true faith, which worketh by loue. Libro de fide et operibus. Cap. ii. And Sainct Chrisostome saith: fayth of it selfe is ful of good workes, as sone as a man doth beleue, he shalbe garnyshed wyth them. Howe plentifull this faith is of good workes, and how it maketh the worke of one man more acceptable to god then of another: S. Paule teacheth at large in the. xi. chap. to the Hebr. saying that faith made the oblacion of Abel better, then the oblacion of Cayne. This made Noe to builde the arke. This made Abraham to forsake his countrey, and al his frendes, and to go into a far countrey, there to dwel among straungers. So did also Isaac and Iacob: depẽding or hanging only of the helpe and trust, that they had in God. And whẽ they came to Sermo de lege & fide Hebr. xi. Gene. iiii. Gene. vi. Ec. xliii. Gene. xi.

the countrey, which god promised thē, they would builde no cities, townes, nor houses, but liued like straungers in Tentes: that might euery day be remoued. Their trust was so much in god, that they set but litle by any worldly thing, for that god had prepared for thē, better dwelling places in heauen of his own foundaciō & building. This faith made Abraham ready at gods commaundemente: to offre his owne sonne & heire Isaac: woome he loued so wel, and by whom he was promised to haue innumerable issue: emong the which, one should be borne, in whome all nacions should be blessed: trusting so much in god, that though he were slayne, yet that god was able by his omnypotent power, to rayse him frō death, and performe his promyse. He mistrusted not the promise of god, although vnto his reason, euery thing semed cōtrary. He beleued verely, ỹ god would not forsake him in dearth, & famine, that was in the coūtrey. And in al other daungers that he was brought vnto, he trusted euer ỹ god would be his god, & his protectour, & defendour, whatsoeuer he sawe to the cōtrary. This faith wrought so in the hart of Moses, that he refused to be taken for kinge Pharao his daughters sonne, & to haue great inheritaūce in Egipt: thinking it better with the people of god, to haue affliction & sorow, thē with naughtie men, in sinne to liue pleasauntly for a tyme. By faith, he cared not for ỹ threatning of king Pharao, for his trust was so in God that he passed not of the felicitie of thys world, but loked for the reward to come, in heauē, settinge hys heart vpon the inuisible god, as if he had sene him euer present before his eies. By faith

Gene. xii. Exo. xiiii.

Exod .ii.

the

the childrē of Israel passed through the red sea. By fayth, the walles of Hierico, fell doune wythoute stroke, and many other wonderfull myracles haue ben wrought. In all good men, that heretofore haue beene, fayth hath brought furth theyr good workes, and obteyned the promyses of God. Exo. xiiii. Josue. vi.

Fayth hath stopped the Liōs mouthes: faith hath quenched the force of fyre: fayth hath escaped the swordes edges: Fayth hathe gyuen weake men strength: victory in battaile, ouerthrowen the armies of infideles, raised the dead to life: faith hath made good men to take aduersitye in good parte: some haue ben mocked and whypped, bounde and cast in pryson: some haue lost all their goodes and liued in great pouertie: Some haue wandered in mountaines, hilles, and wildernes: some haue ben racked, some slaine, some stoned, some sawen, some rente in pieces, some headed, some brente without mercy, and would not be delyuered, because they loked to rise againe, to a better state. Daniel. vi Dani. iii.

All these fathers, martyrs, and other holy men, (whom. S. Paule spake of) had their fayth surely fixed in God, whē al the world was agaynst them. They did not onely knowe god to be the Lord, maker and gouernour of al mē in the world: but also they had a special cōfidence and trust, that he was & would be their God, their cōforter, ayder, helper, mainteyner, and defendour. This is the christian faith, whiche these holy men had, & we also ought to haue. And although thei were not named Christiā men, yet was it a Christiā faith that they had. for they loked for all benefytes of God the father through the merites of his sōne Jesu christ, as we

nowe do. This difference is betwene them and vs, for they loked when Christ should come, and we be in the time when he is come. Therfore saith .S. Augustine: the time is altered & chaũged, but not the fayth. For we haue both one fayth in one Chryste. The same holy ghost also that we haue, had they, saith .S. Paule. For as the holy ghost doeth teach vs to trust in God, and to call vpon him as our father: so did he teach them to say, (as it is written:) Thou lord, art our father and redemer, & thy name is without begynning, and euerlasting. God gaue them then grace to be hys chyldren, as he doth vs nowe. But now by the comming of our sauyour Christe, we haue receyued more aboundantly the spirite of god in our heartes, wherby we may conceiue a greater faith and a surer truste, then many of them had. But in effecte thei & we be all one: we haue the same fayth that thei had in god, and they the same, that we haue. And .S. Paule so much extolleth their faith, because we shold no lesse, but rather more, geue our selues wholy vnto Christ, both in profession & liuinge: now when Chryst is come, then the old fathers did before his cõming. And by al the declaratiõ of .S. Paul, it is euident, that the true, liuely, & christiã faith, is no dead, vaine, or vnfruitfull thynge, but a thinge of perfect vertue, of wonderful operacion or working & strength, bringyng furth al good mocions and good woorkes,

In Johñ tra. xlv.

1. Cor. iiii.

Esay. xliii

All holy scripture agreably beareth witnes, that a true liuely faith in Christ, doth bring furth good woorkes, & therfore euery man must examine & trye himselfe diligently, to know, whether he haue the same true liuely faith in his heart vnfaynedly, or

not,

not, whiche he shall knowe by the fruytes therof. Many that professed ỳ faith of Chryst: wer in this error: that they thought they knew god & beleued in him, when in their life thei declared the contrary: which error, sainct John in his first Epistle cõ- i. John. ii
futing, writeth in this wise: herby we are certified that we know god, if we obserue his cõmaũdemẽtes. He that saith he knoweth God, and obserueth not his commaundementes, is a lyar, & the truth is not in hym. And again he saith: whosoeuer sinneth, doth not see god, nor knowe hym: let no man deceiue you, welbeloued chyldrẽ. And moreouer he saith: hereby we know that we be of the trueth, & so we shal perswade our heartes before him: For if our owne heartes reproue vs, God is aboue oure heartes, & knoweth al thinges. Welbeloued, if our heartes reproue vs not, then haue we cõfidence in god: and shal haue of him whatsoeuer we aske, because we kepe hys cõmaundementes and do those thinges that please him. And yet further he saith: Euery man that beleueth that Jesus is Chryst, is borne of god, & we know that whatsoeuer is borne of god, doth not sinne: but the generation of God, purgeth hym, and the deuill doth not touche him. And finally he concludeth, and shewing the cause, why he wrote thys Epystle, sayth: for thys cause haue I thus writtẽ vnto you, that you may know that ye haue euerlasting lyfe, whiche do beleue in the sonne of God. And in his third Epistle, he confirmeth the whole matter of fayth and workes, in fewe wordes, saying: he that doth well, is of god: & he that doth euill, knoweth not god. And as sainct John saith: that as the liuely knowlege, and faith

i. Joh. iii.
i. Joh. iii.
i. Joh. iii.
i. John. v
i. John. v
iii John. i

of god, bringeth furth good workes: so saith he likewise of hope and charitie, that they cannot stande
1. Iohn iii wyth euill liuyng. Of hope he wryteth thus: we know that when god shal appeare, we shalbe lyke vnto hym, for we shall see him, euen as he is. And whosoeuer hathe thys hope in hym, doth purifye
1 Iohn.ii. himselfe, lyke as God is pure. And of charytie he saieth these wordes: he that doth kepe gods word, or cõmaũdement, in him is truely the perfect loue
1 Iohn.v. of god. And again he saith, this is the loue of god, that we should kepe his commaũdementes. And .s. Iohn wrote not this, as a subtile sayinge deuysed of his owne phantasie: but as a most certayne and necessary trueth, taught, vnto him by Chryst hymselfe: the eternal & infallible veritie, who in many places doeth most clerely affirme, that fayth, hope & charytie, cannot consyst or stande wythout good
Iohn .iii. and godly workes. Of faith, he saith: He that bele-
1. Iohn.v. ueth in the sõne, hath euerlasting life: but he that beleueth not in the sonne: shal not se that life, but
Iohn. vi. the wrath of god remaineth vpõ him. And ỹ same he confirmeth with a double othe. saying: forsothe & forsoth, I say vnto you, he ỹ beleueth in me, hath euerlasting life. Now, forasmuch as he ỹ beleueth in Chryst, hath euerlasting life, it must nedes cõsequẽtly folow, ỹ he that hath this faith, must haue also good workes, and be studious to obserue gods commaundementes obedyently. For to them that haue euil workes, & leade their life in dysobediẽce, & transgression or breakyng of Gods commaundementes, without repẽtaunce: perteineth not euerlastyng life, but euerlasting death, as Chryst hym-
Mat.xxv. selfe saith: They that do wel, shal go into life eternal,

nal but they that do euill, shall go into the euerlasting fyre. And again he saith: I am the fyrst letter & the last, the beginning & the ending, to hym that is a thirst, I wil geue of the wel of ỹ water of lyfe frely: he that hath the victory, shal haue al thinges & I wyl be his God, & he shalbe my sonne, but thei that be fearefull, mistrusting god, & lackyng faith, they that be cursed people and murderers: and fornicatours, and sorcerers, and Idolaters, and all liers, shal haue their porcion in the lake, that burneth with fyre and brimstone, which is the second death. And as Chryst vndoubtedly affirmeth, that true faith bringeth furth good workes: so doth he say likewyse of charitie. Whosoeuer hath my commaundementes and kepeth them, that is he that loueth me: And after he saith: he ỹ loueth me wyll kepe my worde, and he that loueth me not, kepeth not my wordes. And as the loue of God is tryed by good workes, so is the feare of god also, as the wise manne saith: the dreade of god putteth away synne. And also he sayeth: he that feareth god will do good workes.

Apoca. xxi

Charitye bryngeth furth good woorkes. John xiiii

Joh. xiiii.

Eccle. i. Eccle. xv.

## The thyrde parte of the Sermon of Fayth.

YOu haue heard in ỹ second part of this sermon, that no man should thinke ỹ he hath ỹ liuely fayth whych scripture cõmaũdeth, when he liueth not obediẽtly to goddes lawes. For al good woorkes frynge out of that fayth. And also it hath been declared vnto you by examples, that faith maketh men stedfaste, quiet,

quiet, & pacient in al affliction. Now as cõcerning the same matter, you shal heare what foloweth. A man may soone deceiue himself, and thinke in his owne phantasie, that he by faith knoweth god, loueth him, feareth him, & belongeth to hym, when in very dede he doth nothyng lesse. For the trial of al these thinges is a very godly & christian life. He that seleth hys hearte set to seke gods honor, and studieth to know the wyl and commaundementes of God, and to frame himselfe therunto, & leadeth not hys lyfe after the desyre of hys owne flesche to serue ỹ deuil by sin, but setteth his minde to serue god, for gods owne sake, & for hys sake also to loue al his neyghbours, whether they be frendes or aduersaries, doyng good to euery man (as opportunitie serueth) & wyllingly hurting no man: suche a man maye well reioyce in God, perceyuyng by the trade of his life, that he vnfainedly hath the right knowledge of god, a lyuely fayth, a stedfast hope, a true and vnfained loue & feare of god. But he that casteth away the yoke of gods commaundemẽtes from his necke, & geueth himselfe to liue wythout true repentaũce, after his own sensual minde and pleasure, not regardyng to know gods worde, and much lesse to liue according therunto: such a man clerely deceiueth himself, & seeth not his own hert if he thinketh that he eyther knoweth god, loueth him, feareth him, or trusteth in him. Some peraduẽture phãtasy in them selfes, that thei belong to god, although thei liue in sin, & so thei come to the church and shew themselues as gods dere chyldrẽ.

1. Iohn. 1. But. 1. Iohn saith plainly: if we sai ỹ we haue any company with god, and walke in darkenes, we do lye

lye. Other do vaynely thynke that they know and loue God, although they passe not of the cõmaundements. But S. John saith clerely: he that saith I know God, & kepeth not his cõmaundementes, he is a lyer. Some falsely perswade them selues, that they loue God, whē they hate their nebours. But S. John saith manifestly: yf any man say, I loue God, and yet hateth his brother, he is a lyer. He that saith that he is in the lyght, & hateth his brother, he is styll in darkenes. He that loueth his brother, dwelleth in the lyght, but he that hateth his brother, is in darknes, & walketh in darkenes & knoweth not whither he goeth: For darknesse hath blinded his eies. And moreouer he saith: here by we manifestly know the children of God from the children of the deuyl: he ỹ doth not righteously is not the child of god, nor he ỹ hateth his brother. 1. Joh. ii. 1. Joh. iiii. 1. John. ii. 1. John. ii.

Deceiue not your selues therfore, thinkyng that you haue faith in God, or that you loue God, or do trust in him, or do feare him, when you liue in sinfor then your vngodly and sinfull lyfe, declareth ỹ cõtrary, whatsoeuer you sai or think. It perteineth to a christen mā to haue this true christen faith, & to trie himself whether he hath it or no, & to know what belongeth to it, & how it doth work in him. It is not the world that we can trust to, the world & all that is therin is but vanitie. It is God that must be our defence & protection agaynst all temptacion of wickednes & sinne, errours, superstition, Idolatry, and all euyll. If all the worlde were on our side, & God against vs, what coulde the worlde auayle vs? Therfore let vs set our whole faith and trust in god, & neither the world, ỹ deuil, nor al the

power of thē shal preuaile against vs. Let vs therfore (good christian people) trye and examine our fayth, what it is: let vs not flatter our selues, but loke vpon our workes, and so iudge of our fayth what it is. Christ hym selfe speaketh of this matter & saith: the tree is knowen by the fruite. Therfore let vs do good workes, and therby declare our fayth, to be the liuely christiā faith. Let vs by such vertues as ought to spring out of faith, shewe our electiō to be sure & stable as s. Peter techeth. Endeuour your selues to make your callyng & chosyng certaine by good workes. And also he saith, mynyster or declare in your faith, vertue in vertu, knowledge in knowledge, tēperaunce in tēperaunce, pacience againe in pacience, godlynes in godlynesse, brotherly charitie in brotherly charitie. loue. So shal we shewe in dede that, we haue the verye lyuely christian faith, & maye so both certyfye our conscience the better, that we be in the right faith and also by these meanes confirme other men. If these fruites do not folow, we do but mocke with God, deceiue our selues & also other men. Wel may we beare ẏ name of christen men, but we do lacke the true faith that doth belong therunto. For true faith doth euer brynge forth good woorkes, as S. James saith: shew me thy faith by thy dedes. Thy dedes and workes must be an open testimoniall of thy faith: otherwise thy faith being without good workes, is but ẏ deuils faith, ẏ faith of the wicked a phātasy of faith, & not a true christen faith. And like as the deuils & euyl people be nothing the better for their coūterfeit faith, but it is vnto thē the more cause of damnacion: so they ẏ be christened, &

Ma. xxiiii

s. Pete. iii

James. ii

haue

haue receiued knowledge of God & of Chriſtes merites, and yet of a ſet purpoſe do liue idelly, without good workes: thinkinge the name of a naked faith to be eyther ſufficient for them, or els ſetting theyr mindes vpon vaine pleaſures of this world, do lyue in ſinne without repentaunce, not vtteryng the fruites that do belong to ſuche an hyghe profeſſion: vpon ſuch preſumpteous perſons, and wylfull ſynners, muſte nedes remayne the greate vengeaunce of God, and eternall puniſhement in hell prepared for the deuyll and wicked lyuers.

Therfore, as you profeſſe the name of Chryſt (good chriſtian people) let no ſuch phantaſy and imaginaciō of fayth at any tyme begyle you: but be ſure of your fayth, trye it by your lyuyng, loke vpon ỹ fruites that commeth of it, marke the increaſe of loue and charitie by it towardes Godde and your neyghbour, and ſo ſhal you perceiue it to be a true lyuely fayth. If you fele and perceiue ſuch a faith in you, reioyce in it, and be diligent to mayntaine it and kepe it ſtyl in you: let it be dayly increaſing and more and more, by well worckyng, and ſo ſhall you be ſure, that you ſhal pleaſe god by this faith: and at the length (as other faythfull menne haue done before) ſo ſhall you (when his wyll is) come to hym, and receiue thende and fynall reward of your fayth (as S. Peter nameth it) the ſaluacion of your ſoules: the which God graūt vs, that hath promyſed the ſame vnto his faythfull. To whom be al honour and glory, worlde without ende.

Amen. 1. Peter. 1.

# ¶ A Sermon of good Workes annexed vnto fayth.

IN the last sermon was declared vnto you, what the liuely & true faith of a Christian man is: that it causeth not a man to be idle, but to bee occupyed in bringynge foorth good workes as occasion serueth.

No good worke can be done wout fayth.

NOwe by Gods grace shalbe declared the seconde thing that before was noted of fayth, that without it can no good worke be done acceptable & pleasaunt vnto God. For as a braunche can not beare fruit of it selfe (saith our sauiour Christ) excepte it abyde in the vine, so can not you except you abyde in me: I am the vine, and you be the braũches: he that abydeth in me, & I in him, he bringeth foorth much fruit: for wout me, you cã do nothing. And S. Paule proueth, ỹ Enoch had faith, because he pleased god. For without faith (saith he) it is not possible to please god. And againe to the Rom. he saith: whatsoeuer worke is done without faith, it is sinne. Faith geueth lyfe to the soul: & they be as much dead to God that lacke faith, as they be to ỹ world whose bodyes lacke soules. Without fayth al ỹ is don of vs, is but dead before God, although the worke seme neuer so gay and glorious before man. Euen as ỹ picture grauen or painted is but a dead representacion of the thyng it selfe, & is wout lyfe, or any maner of mouing: so be the workes of al vnfaithful persons before God. They do appeare to be liuely workes, and in dede they be but dead, not auayling to the euerlasting life: They be but shadowes & shewes of liuely & good thinges, &

Ioh. xv.

Hebre. xi.

Rom. xiiii.

not

not good & liuely thynges in deede. For true fayth doth geue lyfe to the workes, and out of such faith come good woorkes, that be very good woorkes in dede, & without, no worke is good before God, as faith S. Augustine: We must set no good woorkes before faith, nor think that before faith a mã may do any good work: for such workes, although they seme vnto mẽ to be praise worthy, yet in dede thei be but vaine, & not alowed before God. They be as the course of a horse that runneth out of the way, which taketh great labour but to no purpose. Let no man therefore (saith he) recken vppon his good workes before his faith: Whereas faith was not, good workes were not: The intent (saith he) maketh the good workes, but faith must gyde and order thentent of man. And Christ saith: yf thine eye be nought, thy whole body is ful of darkenes. The eye doth signifie the intente (saith S. Augustine) wherwith a man doth a thing. So that he, which doth not his good woorkes with a godly entent & a true faith, that worketh by loue: the whole body beside (that is to say) all the whole number of hys workes is darke, & there is no lyght in them. For good dedes be not measured by the factes them selues, & so descerned frõ vices, but by the endes and ententes, for the which they be done. If a Heathẽ man cloth the naked, fede the hungry, and do such other lyke workes: yet because he doeth them not in fayth, for the honour and loue of God, they be but deade, vaine and fruitles workes to hym.

In prefatt Psal. xxxi.

Math. vi.

In prefatt Psal. xxxi.

Fayth is it, that doth commend the word to god: (for as S. Augustine saith) whether thou wylt or no, that worke that cõmeth not of faith is nought

where the faith of Chriſte is not the foundacion, there is no good worke, what buildyng ſo euer we make. There is one worke in the which be al good workes, that is fayth, which worketh by charitie: yf thou haue it, thou haſt the grounde of all good workes. For the vertues of ſtrength, wiſedome, tẽperaunce, and iuſtice be al referred vnto this ſame fayth. Without this fayth we haue not them, but only the names & ſhadowes of them (as S. Auguſtine ſaith.) Al the lyfe of them that lacke the true fayth is ſinne, & nothinge is good without him, ẏ is the aucthour of goodnes: where he is not, there is but fayned vertue, although it be in ẏ beſt workes. And S. Auguſtine declaryng this verſe of the Pſalme, the Turtle hath founde a neſte, where ſhe may kepe her yonge bydes: ſaith, that Iewes, heretikes & pagans, do good workes. they clothẏ ẏ naked, fede the poore, & do other workes of mercy. but becauſe they be not done in the true fayth, therefore the bydes be loſt. But if they remain in faith then faith is the neſt & ſafegarde of theyr bydes, ẏ is to ſay, ſafegard of theyr good woorkes, that the reward of them be not vtterly loſt. And this matter (which S. Auguſtine at large in many bookes diſputeth) Saint Ambroſe concludeth in few wordes, ſaying: he that by nature woulde withſtande vice, eyther by naturall wyll or reaſon, he doth in vaine garniſhe the tyme of this lyfe, & atteyneth not the very true vertues, for without ẏ worſhyppyng of the true God, ẏ which ſemeth to be vertue is vice. And yet moſt plainly to this purpoſe wryteth S. John Chryſoſtom in this wiſe: you ſhal find many which haue not ẏ true faith, & be not of the

*Deus cati Gentium. li. i. cap. iii.*

*In ſermone de fide, lege, & ſpiritu ſancto.*

flocke

flocke of Christ, & yet (as it appeareth) they florysshe in good workes of mercy: you shall fynd thē full of pietie, compassion, & geuen to iustice: and yet for al that, they haue no fruit of their workes, because the chiefe worke lacketh. For whē the Jewes asked of Christ, what they should do to worke good workes, he answered: this is the work of god, to beleue in hym whom he sent: So that he called fayth the work of god. And assone as a mā hath faith, anone he shall florysshe in good workes: for faith of it selfe is full of good workes, and nothing is good without faith. And for a similitude, he saith that they which glister and shine in good woorkes, without faith in God, be lyke dead men which haue goodly and precious tombes, & yet it auayleth them nothing. Fayth may not be naked without good workes, for then it is no true fayth: and when it is adioyned to workes, yet it is aboue the workes. For as men that be very men in dede, fyrst haue lyfe & after be norysshed, so must our faith in Christ go before, and after be norished with good workes. And lyfe may be without norishemēt, but norishement can not be without lyfe. A man must nedes be norished by good workes, but first he must haue faith he that doth good dedes, yet wīthout faith he hath no lyfe. I can shewe a man that by fayth without workes lyued, and came to heauen, but without fayth, neuer man had lyfe. The theefe that was hanged when Christ suffered, dyd beleue only, and the most mercifull God iustified him. And because no man shall say agayne that he lacked tyme to do good woorkes, for elles he woulde haue doone them, trueth it is, and I wyll not contende there-

Iohn. 6.

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in: but this I wyl ſurely affirme, that fayth onely ſaued hym. If he had lyued, & not regarded fayth, and the workes therof, he ſhould haue loſt his ſaluacion againe. But this is the effecte that I ſaye, that faith by it ſelfe ſaued him, but workes by thē ſelues neuer iuſtifyed any man. Here ye haue hard the mynd of Saint Chriſoſtome, wherby you may perceiue, that neyther fayth is without workes (hauyng opportunitie thereto) nor workes can auayle to euerlaſtyng lyfe without fayth.

## ¶ The ſeconde part of the Sermon of good workes.

IF three thinges which were in the former ſermon ſpecially noted of liuely faith, two be declared vnto you: the firſte was, that faith is neuer idle without good workes when occaſion ſerueth. The ſeconde, that good workes acceptable to God can not be done without fayth.

What workes they are that ſpring of fayth.

Now to go forth to the thirde parte, that is, what maner of workes thei be, which ſpring out of true faith, and leade faithful men vnto euerlaſting life. This can not be knowen ſo well, as by our ſauiour Chriſt him ſelfe, who was aſked of a certayne greate man the ſame queſtion. What workes ſhal I do (ſayde a Prince) to come to euerlaſtinge lyfe? To whom Ieſus aunſwered: If thou wilt come to the euerlaſting lyfe, kepe the commaundementes.

Math. xix.

Math. xix.

But the Prince not ſatiſfyed herewith, aſked farther, which commaundements? The Scribes and Phariſeis had made ſo many of their owne lawes and traditions to bryng men to heauen, beſydes Goddes commaundementes, that this man was

in

in doubte, whether he shoulde come to heauen by those lawes and tradicions, or by the lawe of god. & therfore he asked Christ which commaundementes he meant. Wherunto Christ made him a plaine aunswere, rehearsyng the cõmaundements of god saying: Thou shalt not kyl, thou shalt not commit adultry, thou shalt not steale, thou shalt not beare false witnesse, honor thy father and mother, and loue thy neighbours as thy self. By which words Christ declared that the lawes of God be the verye way that doth leade to euerlastinge lyfe, & not the tradicions and lawes of men. So that this is to be taken for a most true lesson taught by Christes owne mouth, that the workes of the moral commaundements of God, be the very true workes of fayth, which leade to the blessed lyfe to come. But the blyndnes and malice of man, euen from the beginnyng, hath euer ben ready to fal from Goddes commaundementes. As Adam the firste man, hauyng but one cõmaundement, that he should not eate of the fruite forbiddẽ, notwithstandyng gods commaundement, he gaue credite vnto the womã seduced by the subtyle perswasion of the serpente, and so folowed his owne wyll, and left Gods cõmaundement. And euer sinte that time, all that came of hym hath bẽ so blynded through original sinne, that they haue ben euer readye to fall from God & his law, & to inuent a new way vnto saluacion, by workes of their owne deuise: so much ỳ almost al the world forsaking the true honor of ỳ only eternal liuing God, wandered about their own phantasies, worshipping som the Sũne, ỳ Mone, ỳ Sterres: som Iupiter, Juno, Diana, Saturnus

Math. xix

The workes that leade to heauen, be the workes of gods cõmaundementes.

Man from his first falling from gods commaundementes, hath euer ben redy to do the like, and to deuise workes of his own phantasye to please God withall.

The deuiles & Idolatry of ỹ gentiles.

Apollo, Neptunus, Ceres, Bacchus, & other deade men & women. Some therwith not satisfied, worshipped diuers kindes of beastes, birdes, fishe, foule & serpētes, euery coūtrey, towne, & house in maner beyng deuyded, & setting vp Images of such thinges as they lyked, and worshyppyng the same.

Such was the rudenes of the people, after they fell to theyr owne phantasies, and left the eternal lyuing God and his commaundementes, that thei deuised innumerable Images & gods. In whiche error and blyndnes they did remaine, vntyll such tyme as almyghty God, pyteing the blyndnesse of man, sent his true prophet Moises into the world to reproue and rebuke this extreme madnesse, and to teach the people to know the only lyuyng God, and his true honor and worship. But the corrupte inclinacion of man, was so much geuen to folowe his owne phantasies (and as you woulde saye) to fauour his owne byrde that he brought vp hym selfe, that al the admonitions, exhortacions, benefites, & threatnynges of God, coulde not kepe hym from such his inuentions. For notwithstandynge al the benefites of God, shewed vnto the people of Israell, yet when Moses went vp into the mountaine, to speake with almightie God: he had taryed there but a fewe dayes, when the people began to inuēt new gods. And as it came in their heades they made a calfe of gold, & kneled downe and worshipped it. And after ỹ, thei folowed the Moabites and worshipped Beelphegor the Moabites God. Reade the boke of Judges, the bokes of the kinges and the Prophetes, & there shal you fynd how vnstedfast the people were, howe ful of inuentions, &

The deuiles & Idolatry of ỹ Israelits

Exod. xxii

more

more ready to runne after theyr owne phantasies then Gods most holy commaundementes. There shal you reade of Baal, Moloch, Chamos, Mechō, Baalpeor, Astaroth, Beel, the Dragon, Priapus, the brasen serpent, the twelue signes, and manye other, vnto whose images, the people with greate deuotion inuented pilgrimages, precious decking and sensing them, kneelyng downe and offeryng to them, thinkyng that an high merite before God, & to be estemed aboue the preceptes & cōmaundementes of God. And where at that tyme God cōmaunded no sacrifice to be made, but in Jerusalē onlye, thei dyd cleane contrary, making alters and sacrifices euery where, in hylles, in woodes, & in houses, not regardyng Gods commaundementes, but estemyng theyr owne phantasies and deuocion to be better then they. And the error hereof was so spread abroade, that not onely the vnlearned people, but also the Priestes & teachers of the people, partly by glory & couetousnes were corrupted, & partly by ignorannce blyndly deceiued with the same abhominacions: So much that kyng Achab hauing but onely Helias a true teacher and minister of God, there were eyght hundred and fyftye priestes, that perswaded hym to honor Baali, and to do sacrifice in the wodes or groues. And so continued that horrible error, vntyll the three noble kynges, as Josaphat, Ezechias, and Josias, Gods chosen ministers, destroyed the same clearely, and brought againe the people from such theyr fayned inuentions, vnto the very commaundementes of God: for the which thyng, theyr immortal reward and glory doth & shall remaine with God for euer.

Religions & ſectes among the Iewes.

And beſyde the foreſayd inuentions, the inclination of man to haue his owne holy deuocions, deuyſed new ſectes & religions, called Phariſes, Saduceis, and Scribes, with many holye and godly tradicions & ordinaunces (as it ſemed by the outwarde apparaunce and goodly glyſterynge of the workes) but in very dede all tendyng to Idolatry, ſuperſticion and hipocriſie: theyr heartes within beyng full of malice, pryde, couetouſnes, and all wickednes. Againſt which ſectes & their pretenſed holines chriſt cried out more vehemētly thē he did gainſt any other perſons, ſaying and often rehearſyng theſe wordes: Woe be to you Scrybes & Pharyſeys, ye hypocrites, for you make cleane the veſſell without, but within, you be ful of rauine and fylthynes: thou blynd Phariſey, and hipocrit, firſt make the inward part cleane: For notwithſtandyng all the goodly tradicions, & outward ſhewes of good workes, deuyſed of theyr owne imagination, wherby they appeared to the world, moſt religious and holy of all men: yet Chriſte (who ſawe theyr heartes) knewe that they were inwardly in the ſight of God, moſt vnholy, moſte abhominable and fartheſt from God of al men. Therfore ſaid he vnto them: Hypocrites, the Prophete Eſaye ſpake full truely of you, when he ſaide: This people honour me with theyr lyppes, but theyr heart is far from me: they worſhyppe me in vayne, that teache doctrines and commaundements of men: For you leaue the commaundementes of God, to kepe your owne tradicions.

Mach. xxiii

Mach. xv. Eſai. xix.

And though Chriſt ſayde, they worſhip God in vayne that teach doctrines and cōmaundementes

of

of men: yet he meant not therby to ouerthrowe all mens cõmaundementes, for he him selfe was euer obedient to the Princes and their lawes, made for good order and gouernaunce of the people: but he reproued the lawes and tradicions, made by the Scribes & Phariseys, which were not made onely for good order of the people (as the Ciuill lawes were) but they were set vp so hygh, that they were made to be a right and pure worshippyng of God, as they had ben equal with Gods lawes, or aboue them: for many of Gods lawes could not be kepte, but were fayne to geue place vnto them. This arrogancie God detested, that man should so aduaũce his lawes, to make them equall with Gods lawes wherin the true honoring & right worshippyng of God standeth, and to make his lawes for them to be left of. God hath appoynted his lawes, wherby his pleasure is to be honoured. His pleasure is also, that al mens lawes beyng not contrary to hys lawes, shalbe obeyed and kept, as good and necessary for euery common weale, but not as thinges wherin principally his honor resteth. And all Ciuyl and mans lawes, eyther be or should be, made to bryng in men the better to kepe Gods lawes: & consequently, or folowyngly, God shoulde be the better honored by them. Howbeit, the Scribes & Phariseys were not cõtent that their lawes shuld be no higher estemed, then other positiue and ciuil lawes, nor would not haue them called by ỹ name of other temporall lawes, but called them holy & godly tradicions, and wouide haue them estemed not onely for a right and true worshippyng of god (as gods lawes be in dede:) but also to be the most

Mennes lawes must be obserued and kept, but not as Goddes lawes.

hygh

Holy traditions were esteemed as Goddes lawes.

hygh honozyng of God, to the which, the cõmaundementes of God shoulde geue place. And for this cause dyd Chryst so vehemently speake agaynst thẽ saying: your tradicions, which men esteme so high be abhominacion before God. For commonlye of such tradicions foloweth the transgression or breakyng of Gods commaundementes, and a more deuocion in the keppyng of such thynges, and a greater conscience in breakyng of them, then of the cõmaundementes of God. As the Scribes and Pharyseys so superstitiously, and scrupulously kept the Sabboth, that they were offended with Chryst, because he healed sicke men: and with his Apostles, because they, beynge sore hungrye, gathered the eares of corne to eate vpon that day. And because his disciples washed not theyr handes so often as the traditions required. The Scribes and Phariseys quereled with Chryst, saying: Why do thy disciples breake the tradicions of the seniours? But Chryst layde to theyr charge, that they for to kepe theyr owne tradicions, dyd teach mẽ to breake the very cõmaundemẽtes of God. For they taught the people such a deuocion, ỳ they offered their goodes into the treasure house of the Temple, vnder the pretence of Gods honour, leauyng theyr fathers & mothers (to whom they were chiefely bounde) vnholpen: and so they brake the commaundementes of God, to kepe theyr owne tradicions. They esteemed more an othe made by the gold or oblation in the temple, then an othe made in the name of god hym selfe, or of the temple. They were more studyous to pay theyr tithes of smal thinges, then to do the greater thinges cõmaunded of God, as workes

Holines of mãs deuyse is cõmonly occasion ỳ Godde is offended.

Math. xii.

Math. xv.

of

of mercy, or to do iustice, or to deale sincerely, vp-
rightly, and faithfully with God and man: these Mat. xxiii.
(saith Christ) ought to be done, and the other not
left vndone. And to be short, they were of so blynde
iudgement, that thei stombled at a strawe and lea-
ped ouer a blocke. They woulde (as it were) nirely
take a flye out of theyr cuppe, and drynke downe a
whole Camell. And therefore Christ called them
blynd guydes, warning his disciples from time to
time, to eschewe theyr doctrine. For although thei
semed to the worlde to be most perfect men, bothe
in lyuing and teachyng: yet was theyr lyfe but hi-
pocrisie, and their doctrine but sowre leauen, min-
gled with superstition, idolatrie, and ouerthwart
iudgement: settynge vp the traditions and ordi-
naunces of man, in the steade of Gods commaun-
dementes.

## ¶ The thyrd part of the Sermon of good workes.

That al men myght ryghtly iudge of good
workes, it hath bene declared in the se-
conde parte of this Sermon, what kynd
of good workes thei be, that God wolde
haue his people to walke in, namely suche as he
hath commaunded in his holy Scripture, and not
suche workes as meune haue studyed out of their
owne brayne, of a blynd zeale and deuotion, with-
out the worde of GOD. And by mistakynge the
nature of good workes: man hath moste hyghlye

displeased

displeased God, and hath gone from his wyll and commaundement. So that thus you haue heard, how much the worlde, from the beginnyng vntyll Christes tyme, was euer ready to fall from the cõmaundementes of God, & to seke other meanes to honor and serue hym, after a deuotion founde out of theyr owne heades: & how they dyd set vp theyr owne traditions, as hygh or aboue Gods cõmaundementes, which hath happened also in our times (the more it is to be lamented) no lesse then it dyd among the Jewes: and that by the corruption, or at the least by the negligence of them that chiefely ought to haue preferred Gods commaundements and to haue preserued the pure and heauenly doctrine left by Christ. What man hauyng any iudgement or learnynge, ioyned with a true zeale vnto God, doth not se, and lament, to haue entered into Christes religion, such false doctrine, superstition, idolatry, hipocrisie, and other enormities and abuses, so as by lyttle and lyttle, through the soure leuen therof, the sweete breade of Gods holy worde hath ben much hyndered and layde aparte. Neuer had the Jewes in theyr moste blyndnesse, so many pilgrimages vnto Images, nor vsed so much kneelyng, kyssyng, and sensynge of them, as hath bene vsed in our tyme.

Sectes & religion amonges Christian men.

Sectes & fained religions were neither the forty part so many among the Jewes, nor more superstitiously and vngodly abused, then of late dayes they haue ben among vs. Which sectes and religions, had so many hipocritical & fayned workes in their state of religiõ (as they arrogantly named it) & their lampes (as thei said) ran always ouer, able

to

to satisfy, not only for theyr owne sinnes, but also for al other their benefactors, brothers and sisters of religion, as most vngodly and craftely they had perswaded the multitude of ignorant people: kepynge in diuers places (as it were) martes or marbettes of merites, being ful of their holy reliques, ymages, shrynes, and workes of ouerflowinge aboundance, ready to be sold. And al thinges which thei had were called holy holy Coules, holy gyrdelles, holy Pardons, Beades, holy Shoes, holy Rules, and al ful of holynes. And what thing can be more folyshe, more superstitious, or vngodlye, then that men, women and chyldren, shoulde weare a Friers coate, to delyuer them from agues or pestylence: or whē they dy, or when thei be buried, cause it to be caste vppon them in hope therby to be saued: whiche superstition, although (thankes be to God) it hath bene litle vsed in this Realme, yet in diuerse other realmes, it hath bene, and yet is vsed both amonge many, both learned and vnlearned. But to passe ouer the innumerable superstitiousnes that hath ben in straung apparel, in scylence, in dormytory, in cloyster, in chapter, in choyse of meates and in drinkes, and in suche lyke thynges, let vs consider, what enormyties and abuses haue bene, in the three chiefe principall poyntes, which they called the three essencialles, or three chiefe foundations of religion, that is to say, obedyence, chastitie, and wilful pouerty.

The three cheife vowes of religion.

First vnder pretence or color of obedyence to their father in religion (which obedience they made thē selues) thei were made free by their rules & canons from the obedyence of their naturall father & mo-

ther, and from the obedience of Emperour & king, & al temporal power, whom of very duety by gods lawes, they were bounde to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastitie was kept, it is more honesty to passe ouer in scilence, and let the world iudge of that, whych is wel knowen, then wyth vnchast wordes, by expressing of their vnchaste life, to offende chaste and godly eares. And as for their wylfull pouertye, it was such that when in possessions, iewels, plate & riches, thei were equal or aboue marchaūtes, gentlemen, Barons, Erles, & Dukes: yet by thys subtile sophistical terme *Proprium in communi*, that is to say, proper in common, thei mocked the world, perswading, that notwithstanding all their possessyons & riches, yet they kept their vow and were in wilful pouerty. But for al their ryches, they might neuer helpe father nor mother, nor other that were in dede very nedy & poore, without the licence of their father, Abbot, Pryor, or Warden. And yet they might take of euery man, but they might not geue ought to any man, no not to theim whom ỹ lawes of god bound them to helpe. And so through their tradityons & rules, the lawes of God coulde beare no rule with them. And therfore of them myghte be moste truely said, that which Christ spake vnto the Phariseis: you breake the commaundementes of God by your tradytions: you honor God wyth your lippes, but your hartes be far from him. And the longer prayers thei vsed by day & by night vnder pretence or colour of such holines, to get the fauour of widowes & other simple folkes, that they

Mat. xv.

might

nyght synge Tzentales and seruice for their hus-
bandes and frendes, and admit or receiue them in-
to their prayers: the more truly is verified of them
the saying of Christe: Woe be to you Scribes and
Pharisees, Hypocrites, for you deuour wydowes
houses, vnder color of long prayers: therfore your
damnation shalbe ỹ greater. Wo be to you scribes
and Phariseis, Hipocrites. for you go about by sea
and by lande. to make moe Nouices and newe bre-
thren, and when they be let in or receaued of your
secte, you make thē the children of hell, worse then
your selues be. Honour be to GOD, who dyd put
light in the heart of his faithful and true minister
of most famous memory, king Henry the. viii. and
gaue him the knowlegde of his word, & an earnest
affection to seke his glory. and to put away al such
superstitious and Pharisaical sectes by Antichrist
inuented, and set vp against the true word of God.
and glory of his most blessed name: as he gaue the
like spirite vnto the most noble and famous prin-
ces, Iosaphat, Iosias, and Ezechias. God graunt
al vs the Quenes highnes faithful & true subiec-
tes, to fede of the swete and sauory breade of Gods
owne word, & (as Christ commaunded) to eschewe
all our pharisaical and papistical leauen of mans
feyned religion. Whyche, although it were before
God moste abhominable and contrarye to Gods
commaundementes, and Christes pure religyon,
yet it was praysed to be a moste godly lyfe, and
highest state of perfection. As though a mā might
be more godlye and more perfecte by kepynge the
rules, traditions and professyons of men, then by
kepyng the holy commaundementes of God. And

briefly to passe ouer the vngodly & counterfeite religyons, let vs rehearse some other kyndes of papisticall superstitions and abuses, as of Beades. of Lady psalters and Rosaries. of. xv. Dos, of. l. Bernardes bearles, of. S. Agathes letters, of Purgatorye, of Malles satisfactorye, of Stacyons & Jubilies, of feyned Relyques, of halowed Beades, Belles, Bread, water, Palmes, Candels, fyre, and such other, of Superstitious fastinges. of fraternities or brotherheades, of Pardons, with such lyke marchaundise: which were so estemed and abused to the great preiudice of gods glory and commaũdementes, that thei were made most high and most holye thinges, wherby to attayne to the euerlasting lyfe, or remyssyon of sinne, yea also, vayne inuentions, vnfruytfull ceremonyes, and vngodlye lawes, decrees and counsels of Rome, were in such wise aduaunced, that nothyng was thought comparable in auctoritie, wisdom, lernynge and godlines vnto them. So that the lawes of Rome (as they said) were to be receiued of all men, as ỹ four Euangelistes: to ỹ which al lawes of princes must geue place. And the lawes of god also partly were left of & lesse estemed, that the sayde lawes decrees & counsels, with their traditions and ceremonies might be more duely kept and hadde in greater reuerence. Thus was the people, through ignorance so blinded, with the goodly shew and apparaunce of those thinges, that they thought the kepyng of them to be a more holynes, a more perfecte seruice and honoryng of God, & more pleasing to God, thẽ the kepynge of gods commaundementes. Such hath bene the corrupt inclynation of mã, euer superstí-

Other deuises and superstitions.

Decrees, & Decretalles.

perstitiously geuen to make new honoring of God of his owne head, and then to haue more affection and deuotyon to keepe that, then to searche out gods holy commaundementes, and to kepe theim. And furthermore, to take Gods commaundementes for mens commaundementes, and mens commaundemens for Gods commaundementes, yea, and for the highest, and most perfect and holy of al Gods commaundementes. And so was al confused that scant wel learned men, and but a small number of them, knew, or at ỹ least wold know, & durst affyrme the trueth, to separate or seuer Gods commaundementes from the commaundementes of men: wherupon did grow much error, Superstition, ydolatry, vaine religiō, ouerthwart iudgment, great contention, with all vngodly liuing.

An hortacion to the kepyng of gods commaundementes.

Wherfore, as you haue any zeale to the ryghte and pure honorynge of God: as you haue any regarde to your owne soules, and to the lyfe that is to come, which is both without payne, and wythout ende: apply your selues chiefly aboue al thing to reade and to heare Gods word: marke diligently therin, what his wyll is you shal doe, and wyth all your endeuoure applye your selues to folowe the same. ffyrste you must haue an assured fayth in God, and geue your selues wholly vnto hym, loue hym in prosperytie and aduersitie, and dreade to offende him euermore. Then, for hys sake, loue all men frendes and foes, because they be hys creatyon and ymage, & redemed by Chryst, as ye are. Cast in your mindes how you may do good vnto al mē. vnto your powers, and hurte no man. Obey all your superiors & gouernours, serue your masters

A breefe rehersall of gods commaundementes.

fayth-

faythfully and diligentlye, aswel in their absence as in their presence, not for dreade of punyshment onely, but for conscience sake, knowinge that you are bounde so to do by Gods commaundementes. Disobey not your fathers and mothers, but honor them, help them and please theim to youre power. Oppresse not, kyl not, beate not, neyther slaundre nor hate any man: But loue al men, speake wel of al men, helpe and succour euery man, as you may, yea euen your enemies that hate you, that speake euill of you, and that do hurte you. Take no mans goodes, nor couet your neighbours goodes wrongfully, but content your selues with that which ye get truly, and also bestow your owne goodes charitably, as nede and case requireth. Flee all ydolatry, wytchcraft, and periury: commyt no maner of adultery, fornication, nor other vnchastnes, in wil nor in dede, with anye other mans wyfe, widowe, mayde, or otherwise. And trauailyng contynually during your life, thus in the kepyng the commaundementes of God (wherin standeth the pure principal and right honor of God, & which wrought in fayth, God hath ordeined to be the right trade and path way vnto heauen:) you shall not fayle, as Christ hath promised, to come to that blessed and euerlasting life, where you shall lyue in glory and ioye with God for euer.

To whom be prayse, honour and impery, for euer and euer.

Amen.

A Ser-

# ¶ A Sermon of christian loue and Charytie.

Of all thinges that be good to be taught vnto chrysten people, there is nothynge more necessarye to be spoken of, and daylye called vppon, then charytie: as well, for that all manner of workes of ryghteousnes bee conteyned in it, as also, that the decay thereof is the ruyne or fall of the worlde, the banishment of vertue, and the cause of al vice. And for so much as almost euery man maketh and frameth to hymselfe charitye after hys owne appetite, and how detestable soeuer his life be, both vnto god and man yet he perswadeth himselfe still that he hath charytie: therefore you shall heare now a true and plaine description or setting furth of charitie, not of mens imagynatyon, but of the very wordes and example of our sauiour Iesus Christ. In which description or settyng forth, euery man (as it were in a glasse) may cōsyder himselfe, and se playnely wythout error, whether he be in the true charitie or not.

what charytye is

Charitie is, to loue God with al our heart, al oure life, and al our powers and strength: with all our heart, that is to say, that our heartes, mynd, & study, be set to beleue his word, to trust in him, and to loue him aboue al other thinges that we loue best in heauen or in earth. With all our lyfe, that is to say, that our chiefe ioy & delight be set vpon him & his honour, & our whole life geuē vnto the seruice of him aboue al thinges, with him to liue & dye: & to forsake all other thinges, rather then hym. For

The loue of God.

he that

Math.x. he that loueth his father or mother, sõne or dough
ter, house or land, more then me (sayth Christe) is
not worthy to haue me. With all our powers, ỳ is
to say, that with our handes and feete, wyth oure
eies and eares, our mouthes and tonges, and with
all other partes & powers, both of body and soule,
we shoulde be geuen to the keping and fulfillinge
The loue of thy neighbour of his cõmaundementes. Thys is the first & prỳn-
cypall part of charitie, but it is not the whole: for
Charitie is also, to loue euery man, good and euil,
frende and foe, and whatsoeuer cause be geuen to
the contrarye, yet neuertheles to beare good wyll
and hert vnto euery man, to vse our selues wel vn
to them, aswell in woordes and countenaunce, as
in al our outwarde actes and dedes: For so Christ
himself taught, & so also he performed in dede. Of
Mat.xxii. the loue of God he taught in this wise vnto a doc-
tour of ỳ law, that asked him, which was the great
& chief commaundement in the law: loue thy lord
god (saied) Christ with al thy heart with al thy life
Math.v. & with al thy mind. And of the loue that we ought
to haue among our selues ech to other, he teacheth
vs thus: you haue harde it taught in tymes past,
thou shalt loue thy frende, and hate thy foe, but I
tell you: loue your enemyes, speke well of them
Math.v. that diffame you, and speake euyl of you, do wel to
thẽ ỳ hate you, praye for them that vexe and perse-
cute you, that you maye be the children of your fa-
ther that is in hea uen. For he maketh hys sunne
to ryse both vpon the euyll and good, and sendeth
raine to iust and vniust. For yf you loue them that
loue you, what rewarde shall you haue? Doo
not the Publicanes lykewyse? And yf you speake

well

well onely of them that be your brethren and dere beloued frendes, what great matter is that? Doe not the Heathen the same also? These be the verye wordes of our Sauiour Christ him selfe, touching the loue of our neyghbour. And forasmuch as the Pharisyes) with their most pestilent tradicyons, & false interpretations & gloses) had corrupted, and almoste clerely stopped vp thys pure well of Gods liuely word, teachyng, that this loue and charitie pertayned onely to a mans frendes, & that it was sufficient for a man to loue them, whyche do loue him, & to hate his foes: therfore Christ opened this well agayne, pourged it, and scoured it by geuing vnto his godly law of charitie, a true & clere interpretation, which is this: that we ought to loue euery man, both frende and foe, addynge thereto, what commoditie we shall haue therby, and what incommoditie by doyng the contrary. What thing can we wyshe so good for vs, as the eternal heauenly father to reken & take vs, for his chyldren? And this shall we be sure of (sayeth Christe) yf we loue euery manne without exception. And yf we doe otherwise (sayeth he) we be no better then the Phariseis, Publicans & Heathen, and shal haue our reward with them: that is, to be shut out from the number of Gods chosen chyldren, and from his euerlasting inheritaunce in heauen.

Thus of true Charitie Christ taught, that euery man is bound to loue god aboue all thynges, and to loue euery man, frend & foe. And thus lykewise he did vse himselfe, exhortinge his aduersaryes, rebukynge the faultes of his aduersaries, and when he coulde not amend them, yet he prayed for them,

First he loued God hys father aboue al thinges: so much that he sought not his owne glory and wil, but the glory and wil of his father. I seke not (said he) mine owne wil, but the wil of him that sent me. Nor he refused not to dye, to satysfie hys fathers will, saying: if it may be, let this cuppe of death go from me: if not, thy will be done, and not mine. He loued not onely his frendes, but also his enemies, which (in their hertes) bare exceding great hatred against him, and in their tounges spake al euyl of him, and in their actes & dedes pursued hym with all their might and power, euen vnto death. yet al this notwithstandinge, he wythdrewe not hys fauour from them, but stil loued them, preached vnto them of loue, rebuked their false doctrine, their wycked liuyng, and did good vnto them, pacientlytakyng whatsoeuer they spake or did agaynst him When they gaue him euyl wordes, he gaue none euyll agayne: when they dyd stryke him, he dyd not smyte agayne: and when he suffered death, he dyd not slea them, nor threaten them: but prayed for them, and dyd put all thinges to his fathers wyll.

John. v. Mat. xxix. Esay. liii. Actes. viii

And as a shepe that is led vnto the shambles to be slayne, and as a lambe that is shorne of hys fleese, maketh no noise nor resistence: euē so went he vnto his death, without any repugnaūce, or opening of his mouth to saye any euill.

Thus haue I set forth vnto you, what charitie is, aswel by the doctrine, as by the example of Chryst himselfe. Wherby also euery man may, without error, know himselfe, what state & condicion he standeth in, whether he be in charitie, (& so the child of the father in heauē) or not. For although almoost

euery

euery man perſwadeth himſelfe to be in charitie, yet let him examine none other man, but his own hart, his life and conuerſation. & he ſhal not be deceyued, but truely decerne & iudge, whether he be in perfect charitie or not. For he that foloweth not his owne appetite & will, but geueth himſelfe earneſtly to god, to do al his wil and commaundementes, he maye be ſure that he loueth God aboue all things. & els, ſurely he loueth him not, whatſoeuer he pretende: as Chriſt ſaid: if ye loue me, kepe my commaundements. For he that knoweth my commaundemētes, & kepeth them, he it is (ſaid Chryſt) ỹ loueth me. And agayne he ſayth: he that loueth me, wil kepe my worde, & my father will loue him. and we wil both come to him, and dwel with him. And he ỹ loueth me not, will not kepe my wordes. And lykewyſe, he that beareth good hearte and minde, and vſeth well hys tongue and dedes vnto euery man, frende and foe, he may knowe therby, that he hath charitie. And then he is ſure alſo that almightye GOD taketh hym for his dere beloued ſonne, as S. John ſayeth: hereby manifeſtly are knowen the children of God, from the children of the deuil: for whoſoeuer doth not loue his brother, belongeth not vnto GOD. John. xiiii. 1. Joh. iiii.

# ¶The second part of the Sermon of Charitie.

YOu haue heard a playne and a fruytfull settyng forth of Charitie, and how profytable and necessary a thyng charitie is. Howe charitie stretcheth it selfe, both to GOD and man, frend and foe, and that by the doctryne and example of Chryste. And also who maye certyfye hymselfe whether he be in perfect charitie or not: nowe as concernynge the same matter it foloweth. The peruerse nature of man corrupt wyth synne and destytute of Gods word and grace, thinketh it against al reason, that a man should loue his enemy, and hath many persuasions, which bringe him to the contrarye. Agaynste al whiche reasons we oughte al wel to set the teaching, as the liuing of our Sauiour Chryst, who louyng vs (when we were his enemyes) doth teache vs to loue our enemyes. He dyd pacyently take for vs, many reproches, suffered beatyng, and moste cruell death. Therfore we be no membres of hym, yf we will not folowe hym. Chryst (sayth. S. Peter) suffered for vs, leauing an example that we shoulde folowe hym.

Agaynste carnal mē that wyll not forgeue their enemies.

1. Pete. ii.

Furthermore, we must consyder, that to loue our frēdes, is no more but that, which thieues, adulterers, homicides, & al wicked persons do: in somuch that Jewes, Turkes, Infideles, & al brute beastes, doe loue them that be theyr frendes, of whom thei haue their liuing, or any other benefytes. But to loue enemies, is ỹ perper condiciō onely of them, ỹ be the children of God, the disciples & folowers of

Chryst.

Chryst. Notwithstandyng, mans froward and corrupte nature weygheth ouer depely many tymes, the offence and displeasure doen vnto hym by enemies, and thinketh it a burden intollerable, to be bounde to loue them that hate hym. But the burden should be easy enough, if (on ỹ other side) euery man would consider, what displeasure he hath doen to his enemye agayne, & what pleasure he hath receiued of his enemie. And if we fynd no equal or euen recompense neyther in receyuinge pleasures of our enemy, nor in requyttinge displeasures vnto him again: then let vs ponder the dysplealures which we haue doen against almyghty God, howe often and howe greuously we haue offended hym. Wherof, if we will haue of God forgeuenes, there is none other remedye, but to forgeue the offences doen vnto vs, which be very small in comparyson of our offences doen agaynst God.

And if we consider that he which hath offended vs deserueth not to be forgeuen of vs, let vs consyder agayne that we much lesse deserue to be forgeuen of god. And although our enemy deserue not to be forgeuẽ for his owne sake, yet we ought to forgeue him for Gods loue, considering howe great & many benefits we haue receiued of him, without our desertes, & that Chryst hath deserued of vs, ỹ for hys sake we shoulde forgeue thẽ their trespasses cõmitted against vs. But here may rise a necessary question to be dissolued: if charity require to think, speke & do wel vnto euery man, both good & euil: howe cã magistrats execute iustice vpõ malefactors or euil doers with charitie? How can thei cast euil men in prison, take away their goodes, and somtime their

A Question.

lifes, according to lawes: if charitie wil not suffer them so to do? Herevnto is a playne & a briefe answere that plagues and punishmētes be not euyll of thē selues, if they be well taken of ỹ harmelesse. And to an euil man thei are both good & necessary and may be executed, according to charitie, & with charitie shuld be executed. For declaracion wherof you shal vnderstād, ỹ charitie hath. ii. offices: thone contrary to ỹ other, & yet both necessary to be vsed vpō mē of contrary sort, & dispositiō. The one office of charitie is, to cherysshe good & harmelesse men, not to oppresse them w̄ false accusatiōs, but to encourage thē with rewardes to do wel & to cōtinue in wel doing, defending thē with ỹ sword, frō their aduersaries. And the office of Bishopes & pastores is, to prayse good mē for wel doing, that they may contynue therin, and to rebuke and correct by the word of God, the offences and crimes of al euil disposed personnes. For the other office of charitie is, to rebuke, correcte, and punysshe vyce, wythout regarde of persons. and is to be vsed agaynste them onely, that be euil men and malefactors or euil doers. And that it is as wel the office of charitie to rebuke, punish, and correcte them ỹ be euil, as it is to cherish, & reward thē that be good & harmelesse. S. Paule declareth, (writing to ỹ Ro.) sayinge, that ỹ high powers are ordayned of God, not to be dreadful to them that do wel, but vnto malefactours: to drawe the sword, to take vengeaunce of him that committeth the synne. And. S. Paule byddeth Timothie, stoutely and earnestlye to rebuke sinne, by the woorde of GOD. So that both offyces should be diligently executed, to fight agaynste the

An Answere.

Charitie hath two offyces.

Rom. xiii.

1. Timo. i.

kingdom of the deuil: the preacher with the word, and the gouernour with the sword: Els they loue neither god, nor them whom they gouerne, yf (for lacke of correction) they wylfully suffer God to be offended, & them whom thei gouerne, to perish. For as euery louing father correcteth his natural sone when he doth amisse, or els he loueth him not: so all gouernours of Realmes, countryes, townes, and houses, should louingly correcte them, whiche be offendours vnder their gouernaunce, & cheryth them which liue innocently, yf they haue any respect, either vnto god and their office, or loue vnto them, of whom they haue gouernaunce. And such rebukes & punishmentes of them that offend, must be doen in due tyme, leste by delay, ỹ offendours fal hedlonges into al maner of mischief, and not onely be euil them selues, but also do hurt vnto many men, drawing other by their euil example, to sinne & outrage after thē. As one theefe maye both robbe many men, & also make many theues: and one seditious persō may alure many, & noy a whole towne or country. And such euil persons that be so great offendors of God, and the common weale, charitie requyreth to be cut of from the body of the commō weale, lest they corrupt other good and honest persons: like as a good surgion cutteth away a rotten and festred membre, for loue he hath to the whole body, lest it infect other membres adioyning to it. Thus it is declared vnto you, what true charytye or christian loue is, so playnlye that no man nede to be deceiued. Which loue, whosoeuer kepeth not only towardes god (whō he is bound to loue aboue al thinges) but also towardes his neyghbor, aswel

frende

frende as foe, it shall surely kepe hym from all offence of GOD, and iust offence of man. Therfore beare well away this one short lesson, that by true christian charitie, God ought to be loued, aboue al thinges, and all men ought to be loued, good and euil, frend and foe, and to al such, we ought (as we may) to do good: those that be good, of loue to encourage and cherish, because they be good: & those that be euill, of loue to procure & seke their correction and due punishment, that they maye therby, eyther be brought to goodnes, or at the leaste, that God and the common wealth may be the lesse hurt and offended. And yf we thus direct our lyfe, by christyan loue and Charitie, then Christ doth promyse, and assure vs that he loueth vs, that we be the children of oure heauenly father, reconciled to his fauoure, very membres of Christ: and that after this short tyme of this present and mortall lyfe.

we shall haue wyth hym euerlastynge lyfe, in hys euerlastyng kingdome of heauen: Therefore to him with the father and the holy ghost be all honour and glory, nowe and euer.

AMEN.

(.'.)

Against

Almighty God, to the intent his moste holy name should be had in honour & euermore be magnified of the people, commaundeth that no manne shulde take his name vainely in his mouth, threatening punishmente vnto hym ỹ vnreuerentlye abuseth it, by swearynge, forswearyng, and blasphemy. To the intente therefore that this commaundement maye be the better knowen and kept: it shalbe declared vnto you, both how it is lawefull for Christian people to sweare, & also what peryll and daunger it is vainely to sweare, or to be forswoorne. Fyrst when iudges requyre othes of the people, for declaration or openynge of the truth, or for execution of iustyce, thys maner of swerynge is lawfull. Also whē men make faithful promises wt callynge to witnes of the name of God, to kepe couenauntes, honest promyses, statutes, lawes, & good customes: as christian princes do in theyr cōclusyons of peace, for conseruation of common wealthes, and priuate persons, promyse their fidelitie in Matrimonye, or one to an other in honestie and true frendeshyp: and all men, when they do sweare to kepe common lawes, or locall statutes and good customes, for due ordre to be had and continued emonge men, when subiectes do sweare to be true and faythefull to theyr kyng and soueraygne Lorde, and whē iudges Magystrates, and offycers sweare, truely to execute theyr offyces, and when a manne woulde affyrme the truth, to the settynge forthe of Goddes glory (for the saluatyon of the people) in open preaching

How & in what causes it is lauful to swere

ching of the gospel, or in geuinge of good counsayle priuatelye for theyr soules healthy. All these maner of swearinges, for causes necessary and honest, be lawful. But when men do sweare of custome, in reasonyng, bying & selling, or other dayly communicatiō (as manye be common and greate swearers) suche kynd of swearing is vngodly, vnlawfull, and forbidden by the commaundement of God. For such swering is nothyng els, but takyng of Gods holy name in vayne. And here is to be noted, that laweful swering is not forbidden, but commaunded of almighty God. For we haue examples of Chryste, and godly men in holy scripture, that did swere themselues, and required othes of other lykewyse. And Gods commaundement is: Thou shalte dread thy Lorde God, and shalt sweare by hys name. And almightye GOD by hys Prophete Dauyd saith: al men shal be prayled that sweare by hym.

Deut, 9.

Psal. lxiij

Thus did our Sauiour Christ sweare dyuerse times, saying verely verely. And S. Paule swereth thus: I call God to wytnes. And Abraham (waxing olde) required an othe of his seruaunte, that he shoulde procure a wife for hys sonne Isaac whyche should come of his owne kynred: and the seruaunte did sweare that he would perfourme his maysters wil. Abraham also being required, dyd swere vnto Abimelech, the kyng of Geraris, that he should not hurte him nor his posteritie. And soo lykewyse dyd Abimelech sweare vnto Abraham. And Dauid did sweare to be and continue a faythfull frende to Jonathas: and Jonathas did sweare to become a faithfull frend vnto Dauyd.

John, 3, 2, Cor, 1, Ge, 24,

Gen, 21,

Also

Also, GOD once commaunded, that yf a thynge were laied to pledge to any man, or left with him to kepe. if the same thing were stolne, or lost, that the keper therof should be sworne before Judges, that he did not conuey it away, nor vsed any deceite, in causing the same to be conueyed away, by his consente or knowledge. And S. Paule saith: ẏ in al matters of controuersye betwene two persons, wheras one saith yea, and the other naye, so as no due profe can be had of the truth, the end of euery suche controuersye muste bee an othe mynystred by a Judge. And moreouer, GOD by the prophete Jeremy saith: thou shalt sweare ẏ lord liueth, in trueth, in iudgemente, in righteousnes. So ẏ whosoeuer sweareth when he is required of a iudge, let him be sure in hys conscience, that his othe haue these three condycyons, and he shall neuer nede to be afrayde of periurye. Hebre, 6.

Fyrst he that sweareth, must sweare truelye: that is, he must (setting a part al fauoure & affectyon to the parties) haue the truth onely before hys eyes, and for loue therof, say and speake that whych he knoweth to be truth, and no further. The seconde is: he that taketh an othe, must doe it with iudgemente, not rashely and vnaduisedlye, but soberlye, consideringe what an othe is. The thirde is: he that sweareth, muste sweare in ryghteousnes: that is, for the very zeale and loue, which he beareth to the defence of innocency, to the maintenaunce of the trueth, and to ẏ righteousnes of the matter or cause: all profyt, disprofite, all loue and fauour vnto the persone, for frendeshippe or kynred, layd a parte. Thus an othe (if it haue with it these three condicions) is a parte

What cōditions a lawefull oth ought to haue. The first The second. The, iii.

of Gods glorye, which we are bounde by hys commaundement, to geue vnto him. For he willeth that we shall sweare onely by his name: not that he hath pleasure in oure othes, but lyke as he commaunded the Jewes to offer sacrifices vnto him, not for anye delight that he had in them, but to kepe the Jewes from committyng of Idolatry: so he commaunding vs to sweare by his holye name, doeth not teache vs that he delyghteth in swearyng, but he thereby forbiddeth all men to geue his glory to any creature in heauē, yearth, or water. Hetherto you se, that othes lawefull, are commaunded of God, vsed of Patryarches and Prophetes, of Chryst himselfe, and of hys Apostle Paule. Therefore Christyan people muste thinke lawfull othes, both godly and necessary. For by lawfull promises and couenauntes confirmed by othes, Princes and their countreies are confyrmed in common tranquilitie and peace. By holye promises, with calling the name of God to witnesse, we be made liuely members of Chryste, when we professe his relygyon, receiuing the sacrament of baptysme. By lyke holy promyse, the sacrament of matrymony knitteth man & wife in perpetual loue, that they desyre not to be seperated, for anye dyspleasure or aduersitie that shal after happen.

Why we be willed in scripture to sweare by the name of GOD

Esa. 42. Psal 15

Cōmodities had by lawfull othes made & observed.

By laweful othes, which kinges, Princes, Judges, and Magystrates doe sweare, common lawes are kept inuiolate, Justice is indifferentlye mynystred, harmlesse persons, fatherlesse chyldren, wyddowes and poore men are defended from murtherers, oppressors & theues, that they suffer no wrōg nor take any harme. By lawful othes, mutual societie,

tie, amitie, and good ordre is kept continually in all commonalties, as boroughes, cities, townes & villages. And by lawefull othes, malefactors are ſearched out, wronge doers are puniſhed, and they which ſuſteine wrong, are reſtored to their ryght. Therefore, lawefull ſwearyng cannot be euil, whiche bringeth vnto vs, ſo many godly, good, and neceſſarye commodities. Wherefore, when Chryſte ſo earneſtlye forbad ſwearyng, it may not ſoo bee vnderſtanded, as though he dyd forbid al maner of othes: but he forbyddeth al vaine ſweringe, and forſwerynge, bothe by God and by hys creatures: as the common vſe of ſwerynge, in bying, ſellyng, and in oure daylye communication, to the intente euerye chriſtyan manes word, ſhoulde be alwell regarded in ſuche matters, as if he ſhould confyrme hys communicacyon wyth an othe. For euerye chriſtian mans worde (ſayeth Saint Hierome) ſhould be ſo true, that it ſhoulde be regarded as an othe. And Chriſoſtome wytneſſing the ſame, ſayth: It is not conueniente to ſweare, for what needeth vs to ſweare, when it is not lawefull for one of vs to make a lye vnto an other. Peraduẽture ſome wil ſaye: I am compelled to ſweare, for els men that do common with me, or do bye and ſell with me, wil not beleue me. To this anſwereth S. Chriſoſtome, that he that thus ſayth, ſheweth hym ſelfe to be an vniuſt, and a deceitfull perſonne: for yf he were a truſtye man, and his dedes taken to agree with his wordes, he ſhoulde not nede to ſweare at al. For he that bieth trueth and playnes in hys bargaynyng and communication, he ſhall haue no nede by ſuch vaine ſwearyng, to bring himſelfe in credẽce

Al ayne ſwerige is forbidden.

An obiection.

An anſwere.

with his neighbours, nor his neighbours wyll not mistrust his sayinges. And if hys credence bee soo much lost in dede, ỹ he thinketh no man wyll beleue him without he sweare, then he maye well thynke hys credence is cleane gone. For truth it is (as Theophilactus writeth) ỹ no man is lesse trusted, then he that vseth much to sweare. And almyghty GOD by the wiseman sayth: That manne whiche sweareth much, shalbe ful of sinne, and the scourge of GOD shal not depart from his house. Eccl. 33

Another obiection

But here some men wil say, for exculing of theyr many othes in theyr dayly talke: why shoulde I not sweare, when I sweare truelye? To such men it may be said, that though they sweare truelye, yet in swearing often, vnaduisedly for trifles, without necessitie, and whē they should not sweare, they be not without fault, but do take Gods most holy name in vayne. Much more vngodlye and vnwyse men are they, that abuse Gods most holy name, not onlye in bying and selling of smal thinges daylye in all places, but also eating, drinking, playing, commoning, and reasoning. As yf none of these thinges myghte be doen, except in doyng of them, the mooste holye name of GOD be commonly vsed and abused, vaynely, and vnreuerently talked of, swoorne by and forswoorne, to the breakyng of Gods commaundement, and procurement of hys indygnatyon.

An Answere.

# The seconde part of the Sermon.
## of swearyng.

Ou haue bene taught in the first part of this sermon agaynst swering & periury what gret daunger it is to vse the name of GOD in vaine. And that al kinde of swearinge is not vnlawefull, neyther agaynst GODS commaundement, and that there be thre thinges required in a lawful oth. Fyrste, that it be made for the maintenaunce of the truth. Second that it be made with iudgemente, not rashlye & vnaduisedly. Thirdly, for the zeale and loue of iustyce. We heard also what commodities cõmeth of lawfull othes: And what daunger cõmeth of rashe & vnlawful othes. Nowe as concerning the rest of the same matter, ye shal vnderstand ỳ as wel thei vse ỳ name of god in vaine, that by an oth make laweful promises of good and honest thinges, and performe them not: as they, which do promise euil and vnlawefull thinges, and doe perfourme the same. Of such men that regard not their godly promyses bounde by an othe, but wittinglye and wilfully breaketh them, we doe reade in holye scrypture two notable punyshmentes. Fyrst, Iosue and the people of Israel made a league and faythful promise of perpetual amytye and frendshipe with the Gabaonites: notwithstanding, afterward in the dayes of wicked Saule, many of these Gabaonites were murdered, contrary to ỳ said faithful promise made. Wherwith almyghtye GOD was so sore dyspleased, that he sent an vniuersall hunger, vpon the whole countrye, whiche con-

Lawfull othes and promyses would be better regarded.

Iosue 9.

tynued

tynued by the space of three yeres. And God woulde not withdrawe his punyshment, vntill the sayde offence was reuenged by the deathe of. vii. sonnes, or nexte kinsmen of kynge Saule. Also, wher as Sedechias, kyng of Jerusalem, had promyled fidelytye, to the kynge of Chaldea: afterwarde, when Sedechias, contrary to hys othe and allegeaunce, dyd rebel agaynst kyng Nabugodonozor: thys Heathen kyng, by Gods permissyon and suffraunce inuading the land of Jewry, and besieging the cytye of Jerusalem, compelled the sayd kinge Sedechias to flee, & infleeinge toke him prysoner, slewe hys sonnes bee fore hys face, and put out both hys eyes, and binding him with chaines, led hym prysoner myserablye into Babylon.

2. Re. xi

Vnlawful othes and promyses are not to be kepte.

Thus doeth God shew playnely, how much he abhorreth breakers of honest promyses, bounde by an othe made in hys name. And of them that make wicked promyses by an oth, and will performe the same: we haue example in the scrypture, chyefelye of Herode, of ỹ wicked Jewes, and of Jephthath. Herode promyled by an othe vnto the damosel whyche daunsed beefore hym, to geue vnto her whatsoeuer she should aske: when she was instructed beefore of her wicked mother, to aske the head of Saint Johm Baptiste. Herode as he toke a wycked othe soo he more wyckedly performed the same, & truelly slewe the most holy Prophete. Lykewise did ỹ malytyous Jewes make an othe, cursyng thẽselues yt they dyd eyther eat or drynk, vntil they had slayne S. Paule. And Jephthath, when God had geuen to him victorye of the chyldren of Ammon, promyled of a foolishe

Mat. 14

Acts, 23

Iudicũ. 11

deuocyon

deuotion vnto God, to offre for a sacrifice vnto him, that persone whiche of his owne house shoulde fyrste meete with him, after his retourne home. By force of whiche fonde and vnaduised othe, he did slea his owne and onely doughter, whiche came oute of hys house, with myrth and ioye, to welcome him home. Thus the promyse whiche he made moste foolyshlie to God, against Gods euerlasting wyll, and the law of nature, most cruelly he performed, so committing against God double offence. Therefore, whosoeuer maketh any promise, binding him selfe therevnto by an othe, let him foresee, that the thing which he promiseth bee good, honeste, and not agaynste the commaundement of God, and that it be in his owne power to perfourme it iustely. And suche good promyses must all men kepe, euermore assuredly. But yf a man at anye tyme shall, eyther of ignorraunce, or of malyce, promise and sweare to do any thing, whiche is eyther against the lawe of almightye God, or not in his power to performe, let hym take it for an vnlawfull and vngodly othe.

Against periury.

Nowe something to speake of periury, to the intent you should knowe, how great and greuous an offence against God this willfull periury is. I wyll shewe you what it is to take an oth before a Judge vpon a boke. Fyrst, when they layinge theyr handes vpon the gospel booke, do sweare truelye to inquyre and to make a true presentment of thinges, wherewith they be charged, and not to lette from sayinge the trueth, and doyng truely, for fauor, loue, dreade, or malyce of any person, as God maye helpe theym, and the holye contentes of that booke: They muste

An othe before a iudge.

consydze, that in that booke is conteyned, Gods euer lasting trueth, his moost holy and eternall worde, whereby we haue forgeuenesse of our sinnes, and be made inheritoures of Heauen, to lyue for euer, with goddes aungels and his saynctes, in ioye and gladnesse. In the Gospell booke is conteyned also Gods terrible threates to obstinate synners, that wyll not amende theyr lyues, nor beleue the truth of God his holy worde: and the euerlastyng payne prepared in helle, for Idolaters, Hypocrites, for false and vayne swearers, for periured men, for false witnes bearers for false condemners of innocent and gylteles men, and for them, whiche for fauoure hide the crymes of euyl doers, that they shoulde not be punyshed. So that whosoeuer wilfully forsweareth him selfe vpon Christes holy Euangely, they vtterly forsake Gods mercye, goodnesse and trueth, the merites of our sauiour Christes natiuitie, life, passion, death, resurrection, and assention. They refuse the forgeuenesse of synnes, promysed to all penitente synners, the ioyes of heauen, the company with aungelles and sainctes for euer. All which benefites and comfortes, are promised vnto true christian persons in the gospel.

And they, so being forsworne vpon the gospel, do betake them selfes to the deuilles seruice, the master of all lyes, falshod, deceite, and periurye, prouokynge the great indignation, and curse of God, against thē in this lyfe, and the terrible wrath and iudgemente of our sauior Christ, at the great day of the last iudgement, when he shal iustly iudge both the quicke and the dead, accordinge to theyr woorkes. For whosoeuer forsaketh the trueth, for loue or dyspleasure of

any

ānye man, or for lucre and profitte to him selfe, doeth forsake Christ, and with Judas betrayeth hym.

And although such periured mennes falshod bee now kept secrete, yet it shalbe opened at the last daye when the secretes of all mennes heartes, shalbe manifest to all the worlde. And then the trueth shall appeare, and accuse them: and theyr owne conscience, with all the blessed companye of heauen, shall beare witnes truely againste them. And Christ the righteous iudge, shall then iustly condemne them to euerlastyng shame and death. This sinne of periury, almightie God by the prophete Malachy, doth threaten to punyshe sore, saying vnto the Jewes: I wyll come to you in iudgement, and I wil be a swift witnes, and a sharpe iudge, vpon sorcerers, adulterers, and periured persons. Which thing to the Prophet Zachary God declareth in a vision, wherin the prophete saw a booke fliyng, whiche was twenty cubites long, and tenne cubites broade, God saying then vnto hym: this is the curse, that shall goe furthe vpon the face of the yearth, for falshoode, false swearynge, and periurye. And this curse shall entre into the house of the false man, and into the house of the periured man, and it shall remayne in the myddeste of his house, and consume hym, the tymbre and stones of his house. Thus you see, how much God doth hate periurye, and what punishment God hath prepared for false swearers, and periured persones.

Though periurye do escape here vnespied and vnpunished, it shall not do so euer

Malac. 3

zachar. 5

Thus you haue heard howe, and in what causes it is lawfull for a Christian man to sweare: ye haue heard, what properties, and conditions, a lawefull othe must haue, and also howe suche lawefull othes

are both godlye, and necessarye to be obserued: ye haue heard, that it is not lawfull to sweare vaynly. (that is) other wayes then in suche causes, and after suche sort, as is declared: and finally, ye haue heard how damnable a thing it is, eyther to forsweare our selues, or to keepe an vnlawfull and an vnaduised othe. Wherfore let vs earnestly call for grace, that al vayne swearing and periury set a part, we maye onely vse suche othes, as be lawfull and godly, and that we maye truelye, without all fraude, keepe the same, accordinge to Gods wyl and pleasure. To whom with the sonne and the holy goost, be all honour and glory.

Amen.

IF oure goynge from God, the wyse= Eccle.10
man sayth, that pryde was the fyrst
beginning: for by it mannes hearte
was tourned from God his maker.
For pryde (sayeth he) is the fountaine
of all synne, he that hath it, shal be ful
of curslinges, and at the ende it shall ouerthrow him.
And as by pryde and synne we go from God: so shall
God and al goodnes with him, go from vs. And the
prophete Ozee doeth playnly affyrme, ỹ they which Ozee. 5.
go away stil frō God by vicious liuing, & yet would
go aboute to pacyfye him otherwise, by sacrifice, and
entertayne him thereby, they labour in vayne. For,
notwithstandinge all theyr sacrifice, yet he goeth stil
awaye from them. For so muche (sayth the prophet)
as they do not applye theyr myndes to retourne to
God, although they goo aboute with whole flockes
and heardes to seeke the Lorde: yet they shall not
fynde hym, for he is gone awaye from them. But as
touchinge our turninge to God, or from God: you
shall vnderstand, that it may be done dyuers wayes.
Sometimes directlye by ydolatrye, as Israell and
Juda then did: sometimes men go from GOD, by
lacke of fayth, and mistrusting of God, wher of Esay
speaketh in this wyse: Woe to them that go doune
into Egipt, to seke for helpe, trusting in Horses, & ha
uing confidence in the numbre of chariots, and puis= Esa. 31
saunce or power of Horsemen. They haue no confy-
dence in the holy God of Israel, nor seke for the lord,

But what followeth: The Lorde shall let his hande fall vpon them, and downe shall come, both the helper, and he that is holpen. They shalbe destroyed al together.

Sometime men go from God, by the neglecting of his commaundementes, concernyng theyr neyghbours, which commaundeth them to expresse harty
Zacha. 7. loue towardes euery man: as Zachary sayde vnto the people in Gods behalfe: Geue true iudgemente, shewe mercy and compassyon euerye one to his brother: Imagin no deceite towardes wydows, or children fatherles & motherles, towardes straunger, or the poore, let no man forge euyll in his harte against his brother. But these thinges they passed not of, they turned theyr backes and went theyr way, they stopped theyr eares, that they myght not heare, they hardened theyr hartes as an Adamante stone, that they might not listen to the lawe & the wordes, that the Lorde had sente through his holy spyryte, by his auncyente Prophetes. Wherefore the Lord shewed his great indignation vppon them. It came to passe sayeth the Prophete, euen as I tolde them, as they
Jerr. 7. would not heare, so when they cryed they were not heard, but were scattered into al kingdomes, which they neuer knew, & theyr lande was made desolate. And to be shorte, al thei, that may not abide the word of God, but folowyng the perswasions, and stubbernes of theyr owne heartes, go backeward, & not forward (as it is sayd in Jeremy) they go & turne away
Hiere. 7. from God. Insomuche that Origene sayth. He that wil mind, wil studye, with dedes, with thought & care applieth & geueth himself to gods worde, & thinketh

vpon

vpon his lawes, day & night, geueth himselfe wholy to God, and in his preceptes and cõmaundementes is exercised: this is he that is turned to God, And on thother part (he saith:) Whosoeuer is occupied with fables & tales when the word of God is rehersed, he is turned from God. Whosoeuer in time of readyng Gods worde, is carefull in his minde, of worldly busines, of moneys, or of lucre: he is turned from God. Whosoeuer is entangled with ỹ cares of possessions fylled with couetousenes of ryches: whosoeuer studieth for the glory & honor of thys worlde, he is turned from God. So that after his minde, whosoeuer hath not a special minde to that thinge that is commaunded or taught of God: he that doth not lysten vnto it embrace & print it in his hearte, to the intent that he maye duelye fashyon his lyfe thereafter, he is playnly turned from GOD. although he doe other thinges of his owne deuotion and mynde whiche to him seme better, & more to gods honor. Which thing to be true, we be taught and admonished in the holy scripture, by the example of King Saule, who being cõmaunded of God by Samuel, that he should kyll all the Amalechites, and destroye them clearly wyth theyr goodes & cattels: yet he, beynge moued, partely with pitie, and partly (as he thought) wyth deuotion vnto God, saued Agag the kynge, & all the chief of theyr cattayle, there wyth to make sacrifyce vnto God. Wherwythall God beynge displeased hyghely, sayd vnto the Prophete Samuel, I repente that euer I made Saule a kynge, for he hath forsaken me and not folowed my wordes, and so he cõmaunded Samuel to shewe hym. And when Samuel asked 1.Re. 15

wherfore (contrary to Goddes worde) he had saued the catell: he excused the matter, partelye by feare, sayinge he durste doe none other, for that the people would haue it so: partly, for that they were goodlye beastes, he thought God woulde be contente, seyng it was done of a good intent and deuotion, to honor God with the sacrifyce of them.

But Samuel, reprouing al such intentes and deuotions (seme they neuer so much to Gods honour, if they stand not with his worde, wherby we maye be assured of his pleasure) said in this wise: Woulde God haue sacrifyces and offeringes? Or rather that his worde shoulde be obeyed? To obeye hym, is better then offeringes, and to listen to him is better thē to offre the fat of Rammes: yea, to repugne agaynst his voice, is as euel as the sinne of southsaying, and not to agree to it, is lyke abhominable Idolatrye. And nowe, forasmuch as thou hast caste awaye the worde of the lorde he hath cast awaye the, that thou shouldest not be kynge.

The turninge of God frō man.

By al these examples of holy Scripture, we may knowe, that as we forsake God: so shall he euer forsake vs. And what miserable state doth consequently and necessarely folowe therupon, a man may easely consydre by the terrible threatninges of God. And although he consydre not all the said miserye, to the vttermost, beyng so great, that it passeth anye mans capacitie in this life sufficiently to cōsidre the same, yet he shall sone perceiue so muche therof, that if his heart be not more then stony, or harder then the Adamant, he shall feare, tremble and quake, to call the same to his remembraunce.

First

First the displeasure of god towardes vs, is cõmõly expressed in the scripture by these two thynges: by shewing his fearefull countenaunce vpon vs, and by turninge his face, or hyding it from vs. By shewing hys dreadfull countenaunce, is signifyed hys great wrath: but by turnyng his face or hydyng therof, is many times more signified, that is to say: that he clearely forsaketh vs, and geueth vs ouer. The which significations be taken of the properties of mens maners. For mẽ towardes thẽ whom thei fauour, commõly beare a good, a chereful, and a louing countenaunce: so that by the face or countenaunce of a man, it doth commonlye appeare, what wil or mind he bereth towards other. So, whẽ god doth shew his dreadfull countenaũce towardes vs, that is to say, doth send dreadful plagues, of sworde, famine, or pestilẽce vpon vs, it appeareth that he is gretly wroth with vs. But whẽ he withdraweth from vs hys word, the ryght doctryne of Christ, hys gracyouse assystence and ayde (which is euer ioyned to hys word) and leaueth vs to our own wit, our owne wil and strength: he declareth then, that he begynneth to forsake vs. For wheras god hath shewed to all them that truelye beleue his gospel, his face of mercy in Jesus Christ which doeth so lighten theyr heartes, that they (yt they behold it, as they ought to do) be transformed to his image, be made partakers of the heauenlye lyght, and of his holy spirite, and bee fashyoned to him, in al goodnes requisite to the children of god: so, if thei after doe neglecte the same, if they be vnthankefull vnto hym, if they order not theyr liues

according to his example and doctryne, and to the ſetting furth of his glory, he wil take awaye from thē his kingdom, his holy word, wherby he ſhuld reigne in them, becauſe they bryng not furth the fruite therof, ẏ he loketh for. Neuertheles, he is ſo mercyful, & of ſo long ſufferaunce, that he doth not ſhew vpō vs, that great wrath ſodainly. But when we begin to ſhrinke from his word, not beleuynge it, or not expreſſing it in our liuinges: firſt he doth ſend his meſſēgers, the true preachers of his word to admoniſhe and warne vs of our duetie: that as he for his part, for the great loue he bare vnto vs, deliuered his own ſōne to ſuffre death, that we by hys death myght be delyuered from death, and be reſtored to the life euerlaſtinge, euermore to dwell with him, and to be partakers & inheritours with him, of his euerlaſtyng glory and kingdom of heauen: ſo againe, that we for our partes, ſhuld walke in a godlye lyfe, as becummeth hys children to do. And if this wil not ſerue, but ſtil we remaine diſobedient to his woorde and wil, not knowing him, not louing him, not fearing him, not putting our whole truſt & confidence in him: & on the otherſide to our neighbours behauing our ſelues vncharytably, by diſdaine, enuy, malice, or by committing murther, robbery, adultery, gluttonye, deceite, lying, ſwearing, or other like deteſtable workes, and vngodly behauiour: thē he threatneth vs by terrible comminacions, ſwearing in great angre, that

Hebre. iiii
Pſal. xcv.

whoſoeuer doth theſe workes, ſhal neuer entre into his reſt, which is the kingdom of heauen.

# ¶The second part of the Sermon of falling from God.

IN the former part of this sermō, ye haue learned howe many maner of waies men fall from God: some by Idolatry, some for lacke of faith, some by the neglectynge of theyr neyghbours, some by not hearynge of Goddes woorde, some by the pleasure they take in the vanities of worldly thynges. Ye haue also learned in what mysery that manne is, whiche is gone from God. And howe that God yet of hys infynyte goodnes to call agayne man from that his misery, vseth fyrst gentle admonicions by his preachers, after he layeth on terryble threatninges: Now if thys gentle monicyon and threatning together do not serue, than god wyl shew his terrible countenaunce vpon vs, he will powre intollerable plages vpō our heades, and after he wil take away from vs, al his ayde & assystence, wherwith before he did defēd vs from al such maner of calamitie. As the Euangelicall Prophete Esay, agreing with Christes parable, doth teach vs, saying: That god had made a godly vineyarde, for his beloued children: he hedged it, he walled it rounde about, he planted it with chosen vines, and made a turret in the middes therof, and therin also a wine presse. And when he loked that it should bring him furth good grapes, it brought furth wilde grapes: and after it foloweth: Now shal I shew you (sayth God) what I wyll do with my vineyarde. I wyll plucke down the hedges, that it may perish: I will Esay. v. Mach. xxi.

breake downe the walles, that it may be trodē vn-
der foote: I wil let it lye wast, it shal not be cut, it
shal not be digged, but briers and thornes shall o-
uergrowe it, and I shall commaunde the cloudes,
that they shall no more rayne vpon it.
By these threatninges we are monished & warned
that if we which are ỹ chosē vineyard of god, bring
not furth good grapes, that is to say, good workes
ỹ may be delectable and pleasant in his sight, whē
he loketh for thē, when he sendeth his messēgers to
cal vpō vs for thē, but rather bring forth wild gra-
pes, ỹ is to say, sower workes, vnsweete, vnsauery,
& vnfruitful: thē wil he plucke away all defence, &
suffre greuous plages of famine & battail, dearth &
death, to light vpō vs. Fynally, if these do not yet
serue, he wil let vs lye wast, he wil geue vs ouer, he
wil turne away frō vs, he wil dig & delue no more
about vs, he wil let vs alone, & suffer vs to bringe
furth euē such fruit as we wil: to bring furth brā-
bles, briers & thornes, al naughtines, al vice, & ỹ so
aboundantly, ỹ thei shal clene ouergrow vs, choke
strangle, & vtterly destroi vs. But they that in this
worlde, lyue not after God, (but after theyr owne
carnal lybertye) perceiue not thys great wrath of
god towardes them, ỹ he will not digge, nor delue
any more about them, ỹ he doth let them alone euē
to themselues. But they take this for a great bene-
fite of god, to haue al their owne liberty: & so they
liue as carnal liberty were ỹ true liberty of ỹ gos-
pel. But god forbid (goodpeople) that euer we shuld
desyre such libertie. For although god suffer some-
times ỹ wicked to haue their pleasure in this worlde
yet

yet the ende of vngodly liuing is at length endlesse destruction. The murmuring Israelites, had that they longed for, thei had quailes enough, yea, tyll they were werye of them. But what was the ende thereof? Their sweete meate had soure sauce: euen whiles the meate was in their mouthes, the plage of god lighted vpon them, and sodaynly they died. So, if we lyue vngodly, and god suffereth vs to follow our own willes, to haue our own delyghtes & pleasures, and correcteth vs not with some plage: it is no boubt, but he is almost vtterlye displeased with vs. And although it be long or he stryke, yet many tymes, when he stryketh suche persones, he striketh them at ons, for euer. So ỳ when he doeth not strike vs, whē he ceaseth to afflict vs, to punish or beate vs, & suffereth vs to run headlonges into all vngodlines, and pleasures of this worlde ỳ we delite in, wout punishmēt & aduersitie, it is a dredful token ỳ he loueth vs no lēger, that he careth no lēger for vs, but hath geuē vs ouer, to our own selues. As long as a man doth proine his vines, doth digge at the rootes, and doeth laye freshe yearth to them, he hath a minde to them, he perceiueth some token of fruitfulnes that may be recouered in thē: but when he wyl bestow no more such cost and labor about them, then it is a signe that he thinketh they wil neuer be good. And the father, as long as he loueth his child, he loketh angerli, he correcteth him when he doeth amysse: but when that serueth not, & vpon that he ceaseth from correction of him and suffereth him to do what he list himself, it is a signe that he intēdeth to disinherite him, & to cast

Numer. xi.

him away for euer. So surely, nothing shuld perce our heart so sore, and put vs in such horrible feare as when we know in our conscience, that we haue grieuously offended god, and do so continue, & that yet he striketh not, but quyetly suffereth vs in the naughtines that we haue delight in. Thē specially it is time to crye, & to crie againe, as Dauid did: Psalm. li. Psa. cxlii. Cast me not away from thy face, & take not awaye thy holy spirit from me. Lord turne not away thy face from me, cast not thy seruaūt away in displeasure. Psa. xxvi. Hide not thy face from me, lest I be like vnto them ỹ go down to hel. The which lamētable prayers of him, as thei do certify vs, what horrible daūger thei be in, frō whom god turneth hys face (for ỹ time, & as long as he so doth:) so shuld they moue & stirre vs to cry vpon god, with al our heart, ỹ we may not be brought into that state, whych doubtles is so sorowful, so miserable, & so dreadful, as no tong cā sufficiētly expresse, or any hart can thinke. For what deadly griefe may a man suppose it is to be vnder the wrath of god, to be forsaken of him, to haue his holy spirite the authour of al goodnes, to be taken from him, to be brought to so vile a cōdycion, that he shalbe left mete for no better purpose then to be for euer condemned to hell. For not onely such places of Dauid do shew, that vpō the turning of gods face from any persōs, they shalbe left bare from al goodnes, & farre from hope of remedy but also the place rehersed last before of Esai, doth meane the same, which sheweth, that god at length doth so forsake his vnfruitful vinyard, that he wil not onely suffre it to bring furth wedes, briers, and

thornes,

thornes, but also, further to punish the vnfruitfulnes of it, he saith he wil not cut it, he wil not delue it, & he wil commaunde the cloudes, that they shal not rain vpon it, wherby is signified ỹ teaching of his holy word: which sainct Paule, after a like maner, expressed by planting and watering, meaning that he wil take that away from thē. So that thei shalbe no lenger of hys kingdome, they shalbe no lēger gouerned by his holy spirite, they shalbe put from the grace and benefites that they had, & euer mighte haue enioyed through Christe. They shalbe depriued of the heauenly light, & life which thei had in Christ, whiles thei abode in him. They shal be, (as they were once) as men without god in this world, or rather in woorse taking. And to beshort, thei shalbe geuen into the power of ỹ deuil, which beareth the rule in al thē, that be cast away from god, as he did in Saule, and Judas, and generally in al suche, as worke after their owne wylles, the children of mistrust and vnbelyefe.

Let vs beware therfore (good christian people) lest that we, reiecting or casting away gods word, (by the which we obtein & retein true fayth in god) be not at length cast of so far, ỹ we become as ỹ chyldren of vnbeleif, which be of two sortes, far diuerse yea almost cleane contrary, and yet both bee very far frō returning to god. The one sort, onely waying their sinful & detestable liuing, with the right iudgement & straightnes of gods righteousnes, be so without counsaile, and be so comfortles, (as all they must nedes be, from whō the spirite of counsail and comfort is gone (that they wil not be per- 1. Reg. xv.

swaded

swaded in their hartes, but that either god cannot or els that he wil not take them again to his fauor and mercye. The other, hearing the louing & large promises of gods mercye, and so not conceiuyng a right faith therof, make those promises larger thē euer god did: trusting, that although thei continue in theyr sinful and detestable liuing neuer so long yet that god at the ende of their life, wil shewe hys mercy vpon them, and that then, thei wil returne.

Eze. xviii. and. xxxiii

And both these two sortes of mē, be in a damnable state: and yet neuertheless, God, (who willeth not the death of ỹ wicked) hath shewed meanes, wherby both ỹ same (if they take hede in season) may escape. The fyrst, as they doe dreade Gods ryghtfull iustice in punishing sinners: (wherby they shold be dismaid & should despayre in dede, as touching any hope ỹ may be in themselues) so if they would constantly or stedfastly beleue, ỹ gods mercy is ỹ remedy appointed against such dispaire & distrust, not onely for them but generally for al ỹ be sory & truly repētant, and wil therwithal stick to gods mercy, they may be sure thei shal obtein mercy, & enter into ỹ port or hauē of sauegard, into ỹ whych who soeuer doth come, be thei before time neuer so wicked, thei shalbe out of daunger of euerlasting damnacion, as god by Ezechel saith: what tyme soeuer the which doth returne, and take earnest and true repentaunce, I will forget al his wickednes.

Agaynste desperacyon.

Eze. xxxiii

Againste presumpcion.

The other, as they be ready to beleue gods promises, so they shold be as ready to beleue ỹ threatninges of god: aswell they shoulde beleue the lawe as the gospell: aswel that there is an hel and euer-

lastyng

lasting lyfe, as that there is an heauen, and euerlastynge ioye: aswell they should beleue damnacion, to be threatened to the wicked and euill doers, as saluacion to be promised to the faythfull in worde and workes: aswell they shoulde beleue God to be true, in the one, as in the other. And the sinners, that continue in theyr wycked lyuing, ought to thynke, that the promyses of goddes mercy and the Gospell, perteyne not vnto them, being in that state: but onelye the lawe, and those scriptures, whiche conteine the wrath, and indignacion of GOD, and hys threateninges, which should certifye them that as they doo ouer boldely presume of Gods mercy, and liue dissolutely: so doth god still more and more withdrawe his mercy from them, and he is so prouoked therby to wrath at lengthe, that he destroyeth suche presumers many tymes sodaynelye. For of suche, Sainte Paule sayed thus: when they shall saye it is peace, there is no daunger, then shall sodayne destructyon come vpon them. Let vs beware therefore, of suche naughty boldenesse to synne: for god, whyche hath promysed hys mercye to them that be truelye repentaunt (although it be at the latter ende) hath not promysed to the presumptuous sinner, either that he shal haue long lyfe, or that he shal haue true repentaunce at the laste ende. But for that purpose hath he made euery mannes death vncertayne, that he should not put hys hope in thende, and in the meane seasonne (to Goddes hygh displeasure) lyue vngodlye. 1. Ther. 5

Wherefore, let vs folowe the counsayle of the wiseman: let vs make no taryng to turne vnto the lord: let vs not put of, from daye to daye, for sodainly shall

hys wrath come, and in tyme of vengeaunce he wyll destroy the wicked. Let vs therefore turne betimes
Ose,14 and whē we turne, let vs praye to GOD, as Ozee teacheth, saying: Forgeue vs all oure sins, receiue vs gratiously. And if we turne to hym, with an humble & a very penitent heart, he wyl receiue vs to hys fauour and grace, for his holye names sake, for hys promyse sake, for his truthe and mercyes sake, promised to al faithful beleuers in Jesus Chryst, his onely naturall sonne. To whom the only sauiour of the worlde, with the father and the holy ghost, bee all honour, glory, and power, worlde wythoute ende

Amen.

# An exhortation agaynste the feare of death.

It is not to be merueyled, that worldlye men doe feare to dye: For death depryueth theim of all worldelye honours, ryches, and possessyons, in the fruition wherof, the worldelye man counteth hym selfe happy, so longe as he maye enioye theim at his owne pleasure, and otherwise, if he be dispossessed of the same, withoute hope of recouerye, then he can none other thynke of him selfe, but ỳ he is vnhappy, because he hathe loste his worldlye ioye and pleasure. Alas thinketh thys fleshely man, shall I nowe depart for euer, frō all my honours, al my treasure, from my countrye, frendes, riches, possessions, and worldlye pleasures, whyche are my ioye and heartes delyghte? Alas that euer that daye shall come, when all these I muste bydde fare wel at once, and neuer to enioye anye of them after. Wherefore it is not without greate cause spoken of the Wise man. O death, howe bytter & sower is the remembraunce of thee to a man that liueth in peace, and prosperitie in his substaunce, to a man ly-uinge at ease, leading his lyfe after his owne minde without trouble, and is therwithall well pampered and fedde? There be other menne, whome thys worlde doth not so greatelye laugh vpon, but rather vexe and oppresse with pouertie, sycknesse, or some other aduersitie, yet they doo feare deathe, partelye because the flesshe abhorreth naturally hys owne sorowfull dissolution, which death doth threaten vnto them, and partlye, by reasonne of sycknesses, and Eccle. 41

paynefull diseases, whych be mooſt ſtronge panges and agonies or battayles & in the fleſh, & vſe commõly to come to ſicke men, before death, or at the leaſte accompany or affelowſhyp deth, whenſoeuer it commeth. Although theſe .ii. cauſes ſeme great & weighty to a worldly mã, wherupon he is moued to feare death, yet there is another cauſe much greater then any of theſe afore reherſed, for which in dede, he hath iuſt cauſe to feare death: and that is, the ſtate & condition wherunto at the laſt ende. death bringeth all them that haue their heartes fixed or nayled vppon this worlde, without repentaunce and amendment. Thys ſtate & condition, is called the ſeconde deathe which vnto al ſuch, ſhal inſue and folowe after thys bodely death. And thys is that death, which in dede ought to be dread & feared: for it is an euerlaſtynge loſſe without remedy, of the grace and fauor of god, and of euerlaſtyng ioye, pleaſure, and felicitie. And it is not onely the loſſe for euer of al theſe euerlaſtynge pleaſures, but alſo it is the condẽnation, both of body and ſoule, (without eyther appellation, or hope of re
Lu, 19, demption) vnto euerlaſtynge paynes in hell. Vnto thys ſtate death ſente the vnmerciful and vngodlye ryche man, (that Luke ſpeaketh of in his goſpel,) who liuyng in all wealth and pleaſure in this worlde, and cheryſhyng hymſelfe dayly with daintie fare, & gorgious apparell, deſpyſed poore Lazarus, that lay pitefully at hys gate, miſerable plagued, & ful of ſores, and alſo greuouſly pined with hunger.

Both theſe two were arreſted of death, whyche ſent Lazarus the poore miſerable man, by Angells anone vnto Abrahams boſome, a place of reſte, pleaſure

sure and consolation. But the vnmercifull rich man, went downe into hell, and beinge in tormentes, he cried for comforte, complayning of the intollerable payne that he suffered in ỹ flame of fyre, but it was to late. So vnto this place, bodely death sendeth al them, that in this worlde haue theyr ioye & felycytye: al thē, that in this worlde be vntfaythfull vnto God and vncharitable vnto theyr neighbours, so dyynge without repentaunce, and hope of gods merey. Wherfore it is no meruaile, that the worldelye man feareth death, for he hath much more cause so to doo, then he hymselfe doeth consydre.

Thus we se three causes, why worldly men feare deathe. One, because they shall lose thereby theyr worldly honours, ryches, possessyons, and all theyr hartes desyres: Another, because of the paynefull diseases, and bitter pangues, whych commonly men suffer, eyther before, or at the tyme of deathe, but the cheife cause, aboue all other, is the dreade of the myserable state, of eternall damnation both of body and soule, which they feare shall folow, after their departing out of ỹ worldly pleasures of this presente lyfe. The first. The second. The, iii.

For these causes be al mortall men (which be geuen to the loue of this world) both in feare & state of death, through sin (as the holy Apostle saith) so long as they lyue here in this worlde. But (euerlastynge thankes bee to almightye god for euer) there is neuer one of al these causes, no nor yet they altogether that can make a true christyan man afrayde to dye (whych is the very membre of Chryst, the temple of the holy goost, the sonne of god, & the verye inheritor of the euerlastyng kingdom of heauen:) but plainely Hebre, 2, 1, Cor, 3

contrary, he conceiueth great and many causes, vndoubtedly groũded vpon the infallible or vndeceaueable & euerlastyng truth of ỹ word of God, which moue him not only to put away the feare of bodelye deth, but also for the manyfold benefittes & singuler commodities, which ensue vnto euery faythfull person by reason of the same, to wishe, desyre, and longe heartelye for it. For death shall be to hym no death at al, but a very deliueraunce from death, frõ al paines cares, and sorowes, myseries, and wretchednesse of this worlde, and the very entrye into reste, and a begynnyng of euerlasting ioye, a tastynge of heauenly pleasures. so greate, that neither toungue is able to expresse, neither eye, to see, nor eare to heare them: no nor for any earthly mans hearte to conceyue them. So exceding great benefites they be, whiche God oure heauenly father by his mere mercy, and for the loue of his sonne Jesus Chryste, hath layed vppe in store, and prepared for them, that humblye submytte them selues to Gods will, and euermore vnfainedlye loue him, from the botome of their hearte. And we ought to beleue, that death beynge slayne by Chryste cannot kepe any manne, that stedfastlye trusteth in Chryste, vnder hys euerlastyng tiranny & subiectiõ. but that he shall ryse from death againe vnto glorye at the last daye, appointed by almightye God: lyke as Chryste oure head, dyd ryse agayne, accordynge to Gods appointment the thyrde daye. For Saynct Augustine sayth: The head goyng before, the membres trust to folowe and come after. And S. Paule sayeth: if Chryste be risen from the deade, wee shall ryse also from the same. And to comforte all Christen



persones

persones herein, holy Scrypture calleth this bodely death a sleape, wherin mans senses be (as it were) taken from hym for a season, & yet when he awaketh, he is more fresbe, then he was when he went to bed: So, although wee haue our soules seperated frome our bodies for a season, yet at the general resurrectiō & rising againe we shalbe more fresh, beautiful & perfecte, thē we be now. For now we be mortal, thē we shal be immortal, now infect w̄ diuerse infirmities, then cleerelye voyde of al mortall infirmities, nowe we be subiecte to al carnall desyres, then we shalbe all spirituall, desyring nothing but Gods glory, and thinges eternal. Thus is this bodely death, a doore or entring vnto life, & therefore not so muche dreadful, (if it be rightlye considered) as it is comfortable, not a mischief, but a remedy of al mischief, no enemy but a frend, not a cruel tyraunte, but a gentle guide, leadinge vs, not to mortalitie but to immortalytye, not to sorowe and payne, but to ioye and pleasure, and that to endure for euer, if it be thankfully taken and receyued, as gods messenger, & pacientlye borne of vs, for Christes loue, that suffered moste painefull death, for our loue, to redeme vs from death, euerlastynge. Accordyng herevnto, Saynt Paule sayeth oure life is hid with Christe in God. but when oure lyfe shall appere, than shall we also appere with him in glory. Why then shal we feare to die, considering the manifold, and comfortable promises of the gospel, & of holy scriptures. God the father hath geuen vs euerlasting lyfe (sayth S. John) and this lyfe is in his sonne, he that hath the sonne, hath life, and he that hath not ỹ sonne, hath not life. And this I wrote

Rom. 8.

John. 6.

sayth

Iho.6. (sayeth. S. John) to you that beleue in the name of the sonne of God, that you may know that you haue euerlastyng lyfe, and that you doe beleue vpon the name of the sonne of God. And oure sauiour Christe
Iohn,6, sayth: he that beleueth in me, hath lyfe euerlastynge,
1,Co,1. and I wyll raise hym from death to lyfe, at the laste day. Saynct Paule also sayth, that Christe is ordeined and made of god, our ryghteousnes, oure holynes and redemption, to the intent that he whych wil glory, should glory in the Lorde. S. Paule dyd contemne, and set litle by all other thynges, estemynge them as dunge whiche before he had in verye greate price, that he might be found in Christ, to haue euerlasting life, true holines, ryghteousnes & redēptyon.
Colos,3, Fynallye, S. Paule maketh a playne argumente in this wyse: If our heauenly father woulde not spare his owne naturall sonne, but dyd geue him to deathe for vs: howe can it be, that with him he shoulde not geue vs all thinges? Therefore if we haue Christ, thē haue we with him, & by him, al good thinges whatsoeuer we can in our heartes wish or desire: as victory ouer death, synne and hel: we haue ꝑ fauor of GOD, peace with him, holinesse, wisedome, iustyce, power, lyfe and redemption, we haue by hym, euerlastinge health, wealth, ioye and blysse euerlastyng.

# The seconde parte of the Sermon of the feare of death.

I hath bene heretofore shewed you, that there be three causes wherefore men do commonly feare death. First the sorowfull departing from worldly goodes and pleasure. The second, the feare of the pangues and paynes that come with death. Laste and principall cause is, the horrible feare of extreme miserie, and perpetuall damnation in tyme to come. And yet none of these three causes troubleth good men, because they staye themselues by true fayth, perfitte charitie, and sure hope of the endelesse ioye and blysse euerlastyng.

All those therfore, haue great cause to be ful of ioye that be ioyned to Christe with true fayth, stedfaste hope, & perfect charitie, and not to fere deth nor euerlasting damnation. For death cannot depriue thē of Jesu Christ, nor any sinne can condemne them that are grafted surely in hym, whiche is their onely ioye, treasure, and lyfe. Let vs repent our synnes, amend our liues, trust in his mercy and satisfaction, & death can neither take hym from vs, nor vs from hym. For then (as S. Paule saith) whether we liue or die we be the lordes owne. And agayn he saith: Christe did die & rose agayne, because he shuld be lorde, both of the dead and quick. Then if we be the lordes own when we be dead it must nedes folow that such temporal death, not only cannot harme vs, but also, that it shal much be to our profite, and ioyne vs vnto god more perfectly. And therof the Christian heart maye surelye be certified by the infallible or vndeceauable trueth of holy scripture. It is God (sayth Saint Paule) whiche hath prepared vs vnto immortalitie Rom. 14

and the same is he which hath geuen vs an earneste of the spyrite. Therefore let vs be alwayes of good comfort, for we know: that so longe as we be in the body, we be (as it were) farre frō God in a straunge countrey, subiect to many perylles, walkyng without perfect syght, and knowledge of almyghty god, onely seing him by fayth in holy scriptures. But we haue a courage and desyre rather to bee at home with God and our sauiour Christ, farre from the body, wher we may behold his Godhead, as he is, face to face, to our euerlastinge comfort. These be Saint
Hebr. 13 Paules wordes in effecte, whereby we maye perceiue, that the lyse in this world, is resembled & likened to a pylgrimage, in a straunge countreye, farre from god: & that death delyuering vs from oure bodyes, doth sende vs strayghte home into oure owne countrey, & maketh vs to dwell presently with god for euer, in euerlastinge rest & quietnes. So that to dye is no losse, but profyte and winnynge to all true christen people. What lost the theefe that hanged on the crosse with Christ, by his bodely death: yea, how
Luk, 23, muche dyd he gayne by it: Did not our sauiour saye vnto him: this daye thou shalt be with me in Paradyse: And Lazarus that pytyfull person, that laye before the ryche mannes gate, payned with sores, &
Luk, 16. pyned wyth hunger: dyd not death hyghly profyte and promote hym: Whiche by the ministerye of Angelles, sente hym vnto Abrahams bosome, a place of rest, ioye and heauenlye consolatyon. Let vs thinke none other (good Chrysten people) but Christe hath prepared and made readye before the same ioye and felicitie for vs, that he prepared for Lazarus and the thiefe. Wherefore, lette vs sticke vnto hys saluatyon

and

and gracious redemtion: and beleue his woꝛd, ſeꝛue hym from our heaꝛtes, loue and obeye hym & whateuer we haue done heretofoꝛe contrary to hys moſte holy wyll, nowe let vs repent in tyme, & heareafter ſtudy to coꝛrect our life: and doubte not, but we ſhall fynd hym as mercyful vnto vs, as he was eyther to Lazarus, oꝛ to the thiefe whoſe eramples aꝛ wꝛytten in holy ſcꝛypture, foꝛ the comfoꝛt of them that be ſynners, and ſubiect to ſoꝛowes, myſeryes, & calamities in thys woꝛlde, that they ſhould not diſpayꝛe in gods mercy, but euer truſte thereby to haue foꝛgeuenes of their ſinnes & lyfe and euerlaſtig, as Lazarus & the theiſe hadde. Thus I truſt euerye chꝛyſten mā perceyueth by the infallyble oꝛ vndeceuable woꝛde of God, that bodely death cannot harme noꝛ hinder them that tꝛuely beleue in Chꝛyſt, but contrary ſhall pꝛofite and pꝛomote the Chꝛiſtē ſoules, which beyng truely penytent foꝛ their offences, departe hence in perfect charytye, & in ſure tꝛuſte, that God is mercyfull to them, foꝛgeuyng theyꝛ ſynnes, foꝛ the merytes of Jeſus Chꝛyſt his onely naturall ſonne.

The ſecōd cauſe why ſom do feare death.

The ſeconde cauſe why ſome doe feare death, is ſoꝛe ſickenes, and greuous paynes, why the partlye come befoꝛe death, and partly accōpanieth oꝛ cometh with death, whenſoeuer it commeth. Thys feare is the feare of the fraylie fleſhe, and a naturall paſſion, belongyng vnto the nature of moꝛtall man. But tꝛue faythe in Godes pꝛomyſes, and regarde of the paynes and panges, whiche Chꝛyſte vpon the croſſe ſuffered foꝛ vs myſerable ſynners, wyth conſyderacion of the ioye and euerlaſtynge life to come in heauē, wyl mytigate & aſſwage leſſe thoſe paynes, & moderate oꝛ bꝛyng into a meane thys feare, that it ſhall

neuer be able to ouerthrowe the hartye desyre, and gladnes, that the Chrystiã soule hath to be seperated from this corrupt body, that it may come to the gracious presence of our sauyour Jesus Chryste. If we beleue stedfastly the worde of god, we shall perceiue that such bodelye sycknes, panges of death, or whatsoeuer dolorous paynes we suffer, eyther before or wyth death, be nothynge els in chrysten men but the rodde of our heauenly & louyng father, where wyth he mercyfully correcteth vs, eyther to trye and declare the faith of hys pacient children, that they may be found laudable, glorious, and honorable in hys syght, when Jesus Chryste shalbe openly shewed, to be the iudge of all the world: or elles to chastyce and amende in them whatsoeuer offendeth hys fatherly & gratious goodnes, least they should perysshe euerlastyngly. And thys hys correctyng rod, is common to all them that be truely hys. Therfore let vs caste awaye the burdẽ of sinne, that lyeth to heauy in our neckes and returne vnto God by true penaunce and amendement of our lyues. Let vs wyth pacyence runne thys course that is appoynted, sufferyng (for hys sake that dyed for our saluacyon) all sorowes & panges of death, and death it selfe ioyfully, when God sendeth it to vs, hauyng our eyes fyxed and set fast euer vpon the heade and captayne of our fayth, Jesus Christ: Who (cõsidering the ioy that he should come vnto) cared neyther for the shame, nor payne of death, but wyllyngly conformyng and framyng hys wyll to hys fathers wyll, most pacyently suffered the moost shamefull and paynefull death of the crosse, beeynge innocent and harmeles. And nowe therefore he is exalted in heauen and euerlastyngly

Phil. 2.

sitteth

sitteth on the righte hande of the throne of God the father. Let vs call to oure remembraunce therfore, the lyfe and ioyes of heauē, that are kept for al them that patiently do suffer here with Christe: and consider that Christe suffered all his paynefull passion by synners, and for synners: and then we shall with pacience, and the more easelye, suffer suche sorowes and paynes, when they come. Let vs not set at light the chastysynge of the Lorde, nor grudge at hym, nor fall from hym, when of hym we be corrected: for the Lorde loueth them whom he doeth correcte, and beateth euery one whome he taketh to be his childe. What chylde is that (sayeth Saynt Paule) whome the father loueth, and doeth not chastyce? If ye be without Goddes correction, (whiche all his welbeloued and true chyldren haue) then be you but bastardes smally regarded of GOD, and not his true chyldren. Hebr. 12

Therefore, seing that when we haue in earth our carnall fathers to be oure correctoures, we do feare theim, and reuerentlye take theyr correction, shall we not muche more be in subiection to GOD oure spyrytuall father, by whome we shall haue euerlastynge lyfe? And our carnall fathers sometyme correct vs, euen as pleaseth theym withoute cause: but this father iustelye correcteth vs, eyther for oure synne, to the intente we shoulde amende, or for oure commoditie and wealthe, to make vs thereby partakers of hys holynesse. Furthermore, all correction whiche God sendeth vs in this present tyme, semeth to haue no ioy and comforte, but sorowe and payne: yet it bringeth with it a taste of Goddes mercy and goodnes towardes theym that be so corrected, and

a sure hope of Gods euerlastyng consolation in heauen. If then these sorowes, diseases and sickenesses, and also death it selfe, be nothing elles but oure heauenlye fathers rod, whereby he certifyeth vs of hys loue and gratious fauour, whereby he tryeth and purifyeth vs, whereby he geueth vnto vs holynes, and certifyeth vs that we be his children, and he our mercifull father: shall not we then, wythall humilytie, as obedient and louing children, ioyfully kysse our heauenly fathers rod, and euer saye in our hearte, wyth our sauyour Jesus Chryst: Father, yf this anguishe and sorowe whiche I fele, and death which I se approche, maye not passe, but that thy wyll is that I must suffer them thy wyll be done.

Mat. 26

## The thyrde parte of the Sermon of the feare of death.

In this Sermon againste the feare of death, two causes were declared, whiche commonly moue worldlye men to be in much feare to dye, & yet the same do nothinge trouble the faythfull and good lyuers, when death commeth, but rather geueth them occasion greatly to reioyce, cõsidering that they shalbe deliuered from the sorow and miserie of this world, & be brought to the great ioy and felicitie of the lyfe to come. Now the thyrde and speciall cause why death in dede is to be feared, is the miserable state of the worldly & vngodly people after theyr death. But this is no cause at al, whye the godly & faythfull people shoulde feare death, but rather contrary wyse, theyr Godlye conuersation in

The. iii. cause why deth is to be feared.

this

this lyfe and belief in Chriſt, cleauynge contynually to his merites, ſhould make them to longe ſore after that lyfe, that remayneth for them vndoubtedlye after this bodely death. Of this immortall ſtate, after this tranſytorye lyfe where we ſhall lyue euermore, in the preſence of GOD, in ioye and reſte, after victory ouer all ſickeneſſe, ſorowes, ſynne, and death: there be manye, both playne places of holye Scripture, whiche confirme the weake conſcience againſt the feare of all ſuch dolours, ſyckeneſſes, ſynne and bodely death, to aſſwage ſuche tremblynge and vngodly feare, and to encourage vs with comfort and hope of a bleſſed ſtate after this lyfe. Saynct Paule wiſheth vnto the Epheſians, that GOD the father of glorye wouide geue vnto them the ſpyryte of wyſdome and reuelation, that the eyes of theyr heartes myghte geue lyghte to knowe hym, and to perceaue howe greate thynges he had called them vnto, and howe ryche inherytaunce he hathe prepared after this lyfe, for them that pertayne vnto hym. And S. Paule hym ſelfe declareth the deſyre of hys hearte whiche was to be diſſolued and looſed from his bodye, and to be with Chryſte: whyche (as he ſayde) was muche better for hym, although to theim it was more neceſſarye, that he ſhoulde lyue, whyche he refuſed not, for theyr ſakes. Euen lyke as Saynt Martyne ſayde: Good Lorde, yf I be neceſſarye for thy people to do good vnto them, I wyl refuſe no laboure: but els for myne owne ſelfe, I beſeche thee to take my ſoule. Epheſ. 1 Philip. 1

Nowe, the holye fathers of the olde lawe, and all faithfull and righteous men, which departed before our ſauioure Chriſtes aſcention into heauen, dyd by

death

death depart from troubles vnto reste, frō the han-
des of their enemyes into the handes of God, from
sorowes and syckenesses vnto ioyful refreshyng in-
to Abrahams bosome. a place of all comforte and con
Sapi. 3. solatyon, as scryptures do playnly by manifest wor-
des testyfye. The booke of wysedome sayeth: that
the ryghteous mens soules be in the hand of God,
and no torment shall touche them. They seemed to
the eyes of folyshe men to dye, and theyr death was
counted myserable, and theyr departynge out of
thys worlde wretched, but they be in reste. And an
other place sayth: that the ryghteous shall lyue for
euer, and theyr rewarde is with the lorde, and theyr
myndes be wyth God who is aboue all. Therefore
they shall receyue a gloryous kyngdome, and a beau
Sapi. 4. tiful crowne, at the Lordes hande. And in an other
place the same booke sayth: the ryghteous, thoughe
he be preuented with sodaine death, neuertheless he
shalbe there, where he shalbe refreshed.

Of Abrahams bosome, Chrystes wordes be soo
playne that a christian man nedeth no more proofe of
it. Nowe then if thys were the state of the holye
fathers and ryghteous men, before the commyng of
our sauyour, & before he was glorysied: how muche
more then ought all we to haue a stedfast fayth, and
a sure hope of thys blessed state and condycyon, af-
ter our death. Seynge that our sauyour nowe hath
perfourmed the whole woorke of our redemptyon,
Joh. 17. and is glorysoullye ascended into heauen, to prepare
oure dwellynge places wythe hym, and sayde vnto
hys father: Father, I wyll that where I am, my
seruauntes shalbe wyth me. And we knowe that
whatsoeuer Chryste wyll, hys father wyll the same:

wherefore

wherefore it cannot be, but if we be his faythful ser-
uauntes, oure soules shalbe with hym, after our de-
partyng out of this present lyfe. Saynct Stephin,
when he was stoned to death euen in the middest of
his tormentes, what was his minde moste vpon?
When he was full of the holy goste, (sayeth holy scrip
ture) hauing his eyes lifted vp into heauen, he sawe Actes. 7.
the glory of God, and Jesus standinge on the righte
hande of God. The whiche trueth, after he had con-
fessed boldly before the enemies of Christ, they drew
hym out of the citie, and there they stoned him, who
cryed vnto God, sayinge: Lorde Jesu Christe, take
my spyryt. And doeth not our sauiour saye plainly in
S. Johns gospel: Verely, verely, I saye vnto you, Johan. 5.
he that heareth my worde, and beleueth on him that
sent me, hath euerlastyng life, and commeth not into
iudgement, but shall passe from death to lyfe. Shall
we not then thinke that death to be precious, by the
whiche we passe vnto lyfe?

Therefore it is a true saying of the Prophete: the
death of the holy and ryghteous men, is precious in Psa. 116
the lordes sight. Holy Simeon, after that he had his
hartes desyre in seing our sauiour that he euer lon-
ged for al his lyfe, he embraced or toke him in his ar-
mes, and sayd: Now lord let me depart in peace, for Luke. 2.
mine eyes haue beholden that sauiour, whiche thou
hast prepared for al nations.

It is truth therfore, that the death of the righte-
ous is called peace, and the benefite of the Lorde, as Psa. 114
the churche sayeth in the name of the righteous de-
parted out of this world: my soule turne thee to thy
reste, for the Lorde hath beue good to thee, and re-

warded thee. And we see by holye scripture & other auncient Histories of Martirs, that the holye, faithful, and righteous euer syns Christes ascencion, or going vp in their death did not doubt, but that they went to be with Christ in spirite, whiche is our lyfe, health, wealth, & saluation. John in his holy reuelacion, saw an. C. xl. and. iiii. M. virgins & innocentes of whom he sayd: these folowe the lãbe Jesu Christe, whersoeuer he goeth. And shortly after, in the same place he sayth: I heard a voyce from heauen, saying vnto me, write, happy and blessed ar the dead, which die in the lord: from henceforth (surely saieth the spirite) they shal rest from their paines and labours, for their workes doe folowe them. So that then they shal reape with ioye and comfort, that which they sowed with labours and paynes.

Apoc. 14.

They that sow in the spyryt, of the spirit shal reape euerlasting life. Let vs therfore neuer be wearye of well doyng, for when the time of reaping, or reward commeth, we shal reape without any werines euerlastinge ioye. Therefore while we haue tyme (as S. Paule exhorteth vs) let vs doe good to all men, and not laye vp our treasures in earth, where ruste and mothes corrupt it, which rust (as S. James sayth) shall beare witnesse agaynst vs at the great day, condemne vs, and shall (like moste brenninge fyer) torment our flesh. Let vs beware therfore (as we tender our owne wealth) that we be not in the number of those miserable couetous and wretched menne, whiche S. James byddeth mourne and lament, for theyr gredye gatherynge, and vngodlye keppynge of goodes. Lette vs be wyse in tyme, and learne to

Galat. 6.
Math. 6.
James. 5

folowe

folowe the wise example of the wicked stewarde. Let vs so wysely order our goodes and possessions, committed vnto vs here by god for a season, that we may truelye heare and obeye thys commaundemente of our sauyoure Chryste: I saye vnto you, (sayeth he) make you frendes of the wycked Mammon, that they may receiue you into euerlastinge tabernacles, Luk.16. or dwellinges. Ryches he calleth wycked, because the worlde abuseth thē vnto al wickednes, which ar otherwise the good gifte of God, & the instrumentes whereby goddes seruauntes do truely serue him, in vsing of the same. He commaunded thē not, to make them ryche frendes, to gette hyghe dygnytyes, and worldly promotyons, to geue greate giftes to ryche men that haue no nede therof, but to make them frēdes of poore and mylerable men: vnto whom, whatsoeuer they geue, Chryst taketh it, as geuen to hymselfe. And to these frēdes Christ in the gospel geueth so great honor and prehemināce, that he saieth: they shall receyue them that doe good vnto them, into euerlastīg houses: not that mē shalbe our rewarders for our welldoyng, but that Chryst wil rewarde vs, and take it to be doen vnto himselfe, whatsoeuer is doen to such frendes.

Thus makynge poore wretches our frendes, we make oure sauioure Christe oure frende whose mēbers they are, whose myserye, as he taketh for hys owne myserye: so theyr releyse, succoure and helpe, he taketh for his succoure, relyefe, and helpe, and wil as muche thanke vs and rewarde vs for oure goodnes shewed to them, as yf he hymselfe had receyued lyke benefyte at oure handes, as he wytnes-

seth in the gospell, saying: whatsoeuer ye haue done
Mat. 25 to any of these simple persons, whiche doo beleue in me, that haue ye doen to my self. Therfore let vs diligently forsee, that our fayth and hope, whiche we haue conceiued in almightie god and in our sauiour Christ, waxe not fainte, nor that the loue whiche we beare in hande to beare to hym, waxe not colde, but let vs study daily and diligently to shewe our selues to be the true honourers & louers of god, by kepyng of his commaundementes, by doing of good deedes vnto our nedy neighbours, releuinge by all meanes that we can, their ponertie with oure aboundaunce and plenty, their ignorance with our wysedom and learning, and comforte their weakenes, wyth oure strength & auethorite: calling al men backe from euil doing, by godlye counsayle and good exãple, perseuering stil in well doyng, so long as we lyue. So shall we not nede to feare death, for any of those thre causes, afore mentioned, nor yet for any other cause that can be imagined. But contrary, considering the manifold sickenesses, troubles and sorowes of this present lyfe, the daungers of this perilous pylgrimage, and the great encombraunce, which our spyryt hath by this sinful flesche and fraile body subiect to death: considering also the manifold sorowes and daungerous Deceites of this world on euery side, the intollerable pride, couetousnes and lechery, in tyme of prosperitie: the impacient murmuringe of them that bee worldlye, in tyme of aduersitie, whiche cease not to withdrawe and plucke vs from God, oure sauyoure Christe, from oure lyfe, wealth, or euerlastynge ioye and saluation; considering also the innumerable assaultes,

faultes, of oure goſtlye enemie the deuyl, with al hys fyery dartes of ambition, pryde, lecherye. baynglorye enuye, malice, detraction or backebityng, with other hys innumerable deceytes, engynnes and snares, whereby he goeth buſely aboute to catche all menne vnder his dominion, euer lyke a roarynge Lyon, by al meanes ſearchynge whom he maye deuoure: the 1.Pet.5
faythfull Chriſtian manne, whiche conſidereth all theſe miſeries peryls, and incommodities, (whereunto he is ſubiecte ſo longe as he here lyueth vppon earth) and on the other parte, conſidereth that bleſſed and comfortable ſtate of the heauēly life to come, and the ſwete condition of them that departe in the Lorde, howe they are deliuered from the continuall encoumbraunces of theyr mortal and ſynneful body frome al the malyce, craftes, and deceyptes of thys worlde, from al the aſſaultes of theyr ghoſtlye enemye the deuyll, to lyue in peace, reſte, and endeleſſe quietneſſe, to lyue in the felowſhyppe of innumerable Aungels, and with the congregation of perfecte iuſte menne, as Patriarches, Prophetes, Martyrs, and confeſſors: and finallye, vnto the preſence of almightye GOD, and oure ſauyoure Jeſus Chryſte. He that doeth conſyder al theſe thynges and beeleueth them aſſuredlye, as they are to be beleued, euen from the bottome of his harte, beeynge eſtablyſhed in GOD, in this true fayth, hauynge a quyete conſcience in Chriſte, a fyrme hope, and aſſured truſte in Goddes mercye, thorughe the merytes of Jeſu Chryſte to obtayne thys quyetnes, reſte, and euerlaſtyng ioye: ſhal not only be without feare of bodelye death, when it commeth, but certaynely (as Sainct

Phili. 1. Paule did) so shal he gladly (according to Gods wil and when it pleaseth god to call him out of this lyfe) greatly desier in his heart, that he maye be rid from all these occasions of euyll, and liue euer to Goddes pleasure, in perfecte obedience of his wyll, with oure sauiour Jesus Christ: to whose gratious presence the Lorde of his infinite mercye and grace, bryng vs to reygne with him in lyfe euerlastyng. To whom with our heauenlye father, and the holye ghoste, be glorye in worldes withoute ende.

Amen.

# An exhortation, concerning good order and obedience, to rulers and Magistrates.

Almightye God hath created and appoynted all thinges, in heauen, earth and waters, in a mooste excellente and perfecte order. In heauen, he hath appoynted distincte or seuerall orders and states of Archaungelies and Aungelles. In earth he hath assigned and appoynted kynges, prynces, with other gouernoures vnder them, all in good and necessarye order. The water aboue is kepte and raygneth downe in due time and season. The Sunne, Moone, Sterres, Raynebowe, Thundre, Lightnynge, Cloudes, and all bydes of the ayre, do kepe theyr order. The earth Trees, Sedes, Plantes, Herbes, Corne, grasse, and all maner of beastes, kepe themselues in theyr order. All the partes of the whole yeare, as Winter, Sommer, Monethes, Nyghtes and Dayes, contynue in theyr ordre. All kyndes of fyshes in the Sea, ryuers, and Waters, with all fountaynes, Sprynges, yea, the seas themselues, keepe theyr comelye course and order. And manne hym selfe also hath all his partes, both within and wythoute, as soule, hearte, mynde, memorye, vnderstandynge, reason, speache, with all and synguler corporall members of hys bodye, in a profitable, necessarye and pleasaunte ordre. Euerye degre of people in theyr vocation, callyng. and office hath appointed to thē, theyr duety and ordre. Some are in hyghe degree, some in lowe, some kynges and prynces, some inferiors and subiectes, prieste, and laye menne, Maysters and Seruauntes, Fathers,

and chyldren, husbandes & wiues, riche and poore, and euery one haue nede of other: so ỹ in all thynges is to be lauded and praysed the goodly order of god, wythoute the whiche, no house, no citie, no common wealth can continue and indure or laste. For where there is no ryght ordre, there reigneth all abuse, carnal libertie, enormitie, synne, & Babilonical confusyon. Take away kinges, princes, rulers, magistrates iudges, and such estates of gods order, no man shall ryde or go by the hygh way vnrobbed, no man shall slepe in his owne house or bed vnkylled, no man shal kepe his wyfe, children & possessions in quietnes: all thinges shalbe common, & there must nedes folowe all myscheif & vtter destruction both of soules bodies goodes and common wealthes. But blessed be God that we in this realme of Englande fele not the horrible calamities, miseries, and wretchednes, whiche al thei vndoubtedly fele and suffer, ỹ lacke this godly order, And praised be god that we know the great excellẽt benefyt of god shewed towardes vs in this behalfe. God hath sent vs his hygh gyft, oure mooste dere soueraygne Lady Quene Elizabeth, with godly, wyse and honorable counsayle, with other superyors & inferiors in a beautiful order & goodly. Wherfore let vs subiectes do our bounden duties, geuyng harty thankes to god, & prayying for the preseruatiõ of this godly order. Let vs al obey euẽ frõ the botõe of oure heartes, all theyr godly procedinges, lawes, statutes, proclamations, and iniunctions, wyth all other godly orders. Let vs consider the scripturs of the holy goste, whiche perswade and commaund vs al obediently to be subiecte: fyrst and chiefly, to the

kynges

quenes maiestie, supreme head, ouer al, & next, to her honorable counsaile, and to al other noble men, magistrates and officers, whiche by Gods goodnes be placed and ordered: for almighty god is the only authour and prouider of this forenamed state and ordre, as it is written of God, in the booke of the Prouerbes: through me kinges do raygne: throughe me counsaylours make iust lawes: through me do princes beare rule, and all iudges of the earth execut iudment, I am louing to them, that loue me. Prou, 8.

Here let vs marke well & remembre, that the high power and auctoritie of kinges, with their makyng of lawes, iudgementes, & officers, are the ordinaunces, not of man but of god, and therfore is this word (through me) soo manye times repeted. Here is also well to bee considered & remembred, that thys good ordre is appoynted of gods wisedom, fauour, & loue, specially for them that loue god, and therforehe saith I loue thē that loue me. Also in the boke of wisedom we may euidently learne, that a kinges power, authoritie and strength is a great benefyte of god geuen of his great mercye to the comfort of our great misery. For thus we reade there spoken to kynges. Sap, 6.

Heare O ye kinges & vnderstand: learne ye that be iudges of thēdes of the earth: geue eare, ye that rule the multitudes: for the power is geuē you of the lord & the strēgth frō the highest. Let vs learne also here by th infallible & vndeceuable word of god ỹ kings & other supreme & higher officers, are ordeined of god, who is most highest, & therfore they ar here diligētly taught to apply & geue thēselues to knowledg & wisedome, necessary for the ordring of gods people, to Sap, 9.

their gouernaunce committed or whom to gouerne they ar charged of god. And they be here also taught by almighty god, that they should reknowledge thē-selues, to haue all their power & strength. not from Rome, but immediatly of god most highest. We rede in the boke of Deuteronomi, ỳ al punishment perteineth to god by this sentence: Uēgeaunce is mine & I wyll reward. But this sentence we must vnderstād, to perteine also vnto the magistrates, which do exercise goddes roume in iudgment & punyshing by good and godly lawes, here in erth. And the places of scripture which seme to remoue frō emong al chri stiā mē, iudgmēt, punishment, or killing, ought to be vnderstand, that no man (of his own priuate auctho ritie) may be iudge ouer other, may punish, or maye kil. But we must refer al iudgement to god, to kings and rulers, & iudges vnder thē, which be gods offy-cers to execute iustice, & by plain wooꝛdes of scryp-ture, haue their auctoꝛitie & vse of ỳ sweoꝛd, graun-ted from god, as we are taught by S. Paule ỳ dere & chosē Apostle of our sauioꝛ Chriſte, whō we ought diligently to obey, euen as we would obey our saui-our Chryst if he wer present. Thus. S. Paule wꝛiteth to the Ro. Let euery soule submit himselfe vnto the the auctoꝛitie of the higher powers: foꝛ ther is no po-wer but of god: the powers ỳ be, be oꝛdeined of god, whosoeuer therfoꝛe withstādeth the power, withstā deth the oꝛdinaūce of god, but they ỳ resiste or are a-gainst, shal receiue to thēselues dānaciō, foꝛ rulers ar not feareful to thē that do good, but to thē that do e-uil. Wilt thou be without feare of the power? Doo well then, and soo shalte thou be praysed of the same,

Deut. 33

Rom. 13

foꝛ

for he is the minister of God, for thy welthe. But & if thou doe that which is euil, then feare, for he beareth not the sweorde for naughte, for he is the minyster of God to take vengeaunce on hym that doeth euill. Wherefore ye muste nedes obey, not onelye for feare of vengeaunce, but also because of conscyence: and euen for this cause paye ye tribute, for they are Gods ministers, seruing for the same purpose.

Heare lette vs al learne of S. Paule the chosen vessell of god, that al persons hauing soules (he excepteth none, nor exempteth none, neither preiste, Apostle, nor prophet saith. S. Chryso.) do owe of bounden duetie and euen in conscience, obedience, submission and subiection, too the high powers, whiche be sette in auctoritie by god, forasmuch as they be gods liuetenauntes, Gods presidentes, Gods officers, Gods commissioners, gods iudges, ordeyned of God hymselfe, of whom onely they haue al their power, and all their auctoritie. And the same. S. Paule threatneth no lesse pain then euerlasting damnacion, to al disobedient persones, to al resisters against this generall and common auctoritie, forasmuch as they resist not manne but god: not mans deuise and inuension, but gods wisedome, gods ordre, power and auctorytie.

## The seconde part of the Sermon. of Obedyence.

FOrasmuch as God hath created and dysposed all thinges in a comelye ordre, wee haue bene taught in the first parte of thys sermon, cõcerning good ordre & obedience, & we also ought in all common weithes, to obserue

and kepe a dewe ordre, and to be obedient to the powers, their ordinaunces and lawes, and that all rulers are appointed of god, for a godlye ordre to bee kept in the worlde. And also howe the Magistrates oughte to learne howe to rule and gouerne according to gods lawes. And that al subiectes are bounden to obey them as gods ministers: yea althoughe they be euil, not only for feare, but also for conscience sake. And here (good people) let al marke diligently, that it is not lawful for inferiours & subiectes, in any case to resist or stād against ẏ superior powers: for s. Paules words be plain, that whosoeuer wstandeth, shal get to thēselues dānacion: for whosoeuer withstandeth withstandeth ẏ ordinaunce of god. Our sauiour Christ himself and his Apostles, receiued many and diuerse iniuries of the vnfaithefull and wicked menne in aucthoritie: yet we neuer reade, that they, or any of thē, caused any sedition or rebellion against autoritie. We reade oft, that they paciently suffered all troubles, vexations, slaunders, pangues and paines, and death it selfe obedientlye, without tumulte or resystence. They commytted theyr cause to hym that iudgeth righteouslye, and prayed for their enemies heartely and earnestlye. They knewe that the auctoritie of the powers, was gods ordinaunce, and therefore both in their wordes & dedes, they taughte euer obedience to it, and neuer taughte nor dyd the
Jhō. 19, contrary. The wicked iudge Pilate said to Chryste: knowest thou not that I haue power to crucifye the and haue power also to loce the? Jesus aunswered: Thou couldest haue no power at all againste me, except it were geuen the from aboue, Wherby Chryste

taught

taught vs plainly, that euen the wicked rulers haue their power and aucthoritie from God.

And therfore it is not lawfull for their subiectes, by force to withstād thē, although they abuse their power, much lesse then, it is lawful for subiectes to wstāde their godly & christian princes, which doo not abuse their aucthoritie, but vse the same to gods glory, and to the profitte and commoditie of Gods people. The holy Apostle .s. Peter, cōmaundeth seruauntes to be obedient to their maisters, not onely if they be good and gentle, but also if they be euill and frowarde: affirming that the vocation and calling of gods people, is to be pacient, and of the sufferinge syde. And there he bringeth in the pacience of our sauior Christ to perswade obedience to gouernors, yea althoughe they be wicked and wrong doers. But let vs nowe heare .s. Peter himselfe speake, for hys owne wordes certyfye best our conscience. Thus he vttereth them in his first Epystle: Seruauntes obeye your Maistres with feare, not onely if they be good and ientle, but also if they be frowarde: For it is thankewoorthy, if a manne for conscience towarde god, suffereth greife, and suffereth wronge vndeserued: for what praise is it, when ye be beaten for your faultes, yf ye take it pacientlye? but when ye do well, if you then suffer wrong and take it pacientlye, then is there cause to haue thanke of god, for herevnto verelye were ye called. For so did Christ suffer for vs, leauinge vs an example, that we should folowe his steppes. All these be the very wordes of .s. Peter. S Dauid also teacheth vs a good lesso ī this behalfe, who was manye times most cruelly & wrōgfullye persecuted of kynge

1. Pet. 2

1. Pet. 2

1. Pet. 2

1. Pet. 18
19. & 20.

Saule, and manye times also put in ieoperdye and daunger of his life by kinge Saule & his people: yet he neuer withstode, neither vsed any force or violẽce against king Saule his mortal or deadlye enemye, but did euer to his liege lord & master kinge Saule, most true, most diligent, and most faithful seruice.
In so much, that whẽ the lord god had geuen kynge Saule into Dauides handes in hys owne caue, he woulde not hurte him, when he might without al bodely peril easely haue slaine him, no, he would not suffer any of his seruauntes, once to laye their handes vpõ king Saul, but prayed to god in this wise: lord kepe me from doing that thing vnto my maister, the lordes anointed: kepe me that I laye not my hande vpon him, seing he is ỹ anointed of ỹ lord: for as truly as the lorde liueth (except the lorde smyte hym, or except his day come, or that he goo down to war & in battaile perish) the lorde be mercyfull vnto me, ỹ I lay not my hande vpon the lordes anoynted.
And that Dauyd might haue killed his enemy king Saule, it is euidently proued, in the first boke of the kinges, both by the cuttinge of the lappe of Saules garment, and also by the plaine confessyon of kynge Saule. Also an other time (as it is mencioned in the same booke) when the most vnmercifull, and mooste vnkind king Saule did persecute poore Dauyd, god dyd againe geue kinge Saule into Dauydes handes, by castinge of kynge Saule and hys whole armye, into a deade sleepe: so that Dauyd and one Abisay with him came in the nighte into Saules hoste, where Saul lay sleepinge, and his speare stacke in the grounde at his heade. Then said Abisai vnto

Dauyd,

Dauyd: god hath deliuered thine enemye into thy handes at this time, now therefore let me smite hym once with my speare to the earth, & I wil not smyte him againe the second time: meaning therby to haue killed him wt one stroke, and to haue made him sure for euer. And Dauid aunswered and said to Abisai: destroy him not, for who can laye his handes on the lordes anointed and be giltles? And Dauid said furthermore: as sure as the lorde liueth, the Lorde shall smite hym, or his daye shall come to dy, or he shall descende or go doune into batall, & there perysche. The lord kepe me from laying my hãdes vpon the lordes anointed. But take thou nowe the speare that is at his head, & the cruse of water, & let vs go: & so he did. Here is euidently proued, that we maye not wstand nor in any wayes hurt an anoynted king, whiche is gods liuetenaunt, vice gerent, and highest mynister in that countrye where he is kinge. But peraduenture, some here would say that Dauid in hys owne defence might haue killed king Saule lawefullye, & with a safe conscience. But holy Dauyd did knowe that he might in no wise wstand, hurt, or kyl hys soueraigne lorde & king: he did knowe, that he was, but king Saules subiecte, though he wer in gret fauor with god, and his enemy king Saule out of gods fauor. Therefore, though he wer neuer so much prouoked, yet he refused vtterly to hurte the lordes anoynted. He durst not for offending god & his owne conscience, (although he had occasion and opportunytie) once lay his handes vpon gods high officer ỹ kynge, whom he did knowe to be a persõ reserued & kept (for his office sake) onely to gods punishmẽt & iudgment

Obiection.

Answere

Therefore

Psa, lxxx and 8, Therfore he praieth so oft, & so earnestly, that he lay not his handes vpon the lordes annointed. And by these .ii. exãples .s. Dauid (being named in scripture a man after gods own heart) geueth a generall rule & lesson to al subiectes in the world, not to withstãd their liege lord & king, not to take a swearde by their priuate authoritie against their king, gods anoynted, who only beareth the sworde by gods auctoritie for the maintenance of the good, and for the punyshment of the euill: who onely by gods lawe, hath the vse of the sweard at his commaũdement & also hath al power, iurisdiccio, regimẽt coercio & punishment, as supreme gouernour of al his realmes & dominyõs, & ẏ euen by the authoritie of god & by gods ordinaunces. Yet an other notable story & doctrine is in the seconde booke of the kinges, that maketh also for this purpose. Whẽ an Amalechite, by kinge Saules own consẽt & cõmaundemẽt, had killed king Saule, he went to Dauyd, supposyng to haue hadde greate
2, Reg, 1 thanke for his message, ẏ he had killed Dauids deadly enemye, and therefore he made greet hast to tel to Dauid the chaunce: bringing with him king Sauls Crowne ẏ was vpon his head, and his bracelet that was vpon his arme, to perswade hys tydinges to be true. But godly Dauid was so far from reioysynge at these newes, that immediatly and forthẅ he rent his clothes of his back, he mourned & wept & said to the messenger: how is it that thou wast not afraid to lay thy hands on the lords anointed to destroy him. And by & by Dauid made one of his seruaũtes to kil ẏ messenger, saying: thy bloud be on thine own head for thy own mouth hath testified & witnessed against

thee

the graunting that thou hast slaine the lordes anoynted. These examples being so manifest and euydent, it is an intolerable ignorannce, madnes, and wickednes, for subiectes to make any murmuring, rebellyon, resistence or withstading, cõmocõ, or insurrection against there most dere and most dreade soueraygne Lorde & king, ordeined and appoynted of Goddes goodnes, for their commoditie, peace and quyetnes. Yet let vs beleue vndoubtedly. (good christiã peple) that we maye not obey kynges, Magystrates, or any other, (though they be our owne fathers) yf they woulde commaund vs to do any thing, contrary to gods cõmaundemẽtes. In such a case, we ought to say with ỹ Apostles: we must rather obey God then man. But neuertheles in ỹ case, wee may not in any wise withstande violently, or rebel against rulers, or make any insurrectiõ, sediciõ, or tumultes, either by force of armes, (or other waies) against the annoincted of the lord, or any of his appointed officers. But we must in such case, pacientlye suffer all wronges & iniuries, referring the iudgmẽt of oure cause onelye to god: Let vs feare ỹ terrible punishmẽt of almightie God, against traitors or rebellious persons, by ỹ exãple of Chore, Dathã & Abiron, which repugned & grudged agaynst gods Magistrates, and officers, and therfore the earth opened, and swallowed them vp alyue. Other for their wicked murmurynge and rebellion, were by a sodaine fire sent of god, vtterlye consumed. Other for their frowarde behauyoure to their rulers and gouerners, Gods ministers, were sodainelye strycken, with a foule leprosye. Other were stinged to death with wonderfull strange sirie

Actes, 5

serpentes. Other were sore plagued, soo that there was killed in one day, the numbre of fourtene thousand and seuen hundred, for rebellion against them, whom god had appointed to be in authoritie. Absalon also, rebelling agaynste his father kyng Dauid, was punished with a straunge and notable deathe.

2.Re.18

## The third parte of the Sermon of Obedyence.

E haue hard before in this sermō of good order and obedience, manifestly proued both by scryptures & examples, that all subiectes are boundē to obey theyr magistrates, and for noo cause to resyst or withstande, rebell, or make anye sedicion agaynste them, yea although they be wicked men. And let noo man thinke that he can escape vnpunyshed, that committeth treason, conspiracie, or rebellyon, agaynste his soueraigne Lord the king, thoughe he commyt the same neuer so secretlye, either in thought, worde or dede: neuer so priuelye, in his priey chambre, by himselfe, or openly communicating, and consultyng wō other. For treason wil not be hid: treason wil out at the length. God wil haue ẏ most detestable vyce, both opened & punished, for that it is so directelye against his ordeynaunce, and agaynst his high principal iudge, & anointed in earth. The violence & iniury, ẏ is committed against authoritie, is cōmitted agaynst God, the cōmon weale, & the whole realme, which god wil haue knowen, & condingly or woorthelye punyshed, one waye or other. For it is notably wrytten of the wise mā in Scripture, in ẏ booke called Ecclesiastes; wishe the kynge no euyll in thy

Eccle.10

thought,

thought, nor speake no hurt of him, in thy priuy chã-
bre: for a byrde of the ayre shal betraye thy voice, and
with her fethers, shall bewray thy woordes. These
lessons and examples are written for our learnyng.
Therefore let vs al feare the most detestable vice of
rebellion, euer knowing and remembring, that he ỹ
resisteth or wtstandeth cõmon auctoritie, resisteth or
wtstãdeth god & his ordinaunce, as it may be proued
by many other mo places of holye Scrypture. And
here let vs take hede ỹ we vnderstãd not these or such
other like places (which so streightly cõmaũd Obe-
dience to superiours, and so straightly punischeth re-
bellion, and disobedience to ỹ same) to be meant in a-
ny cõditiõ of ỹ pretensed or coloured power of ỹ Bi
shop of Rome. For truly ỹ scripture of god allo weth
no such vsurped power, ful of enormities, abusiõs, &
blasphemies. But ỹ true meaning of these, and suche
places, be to extoll and set forth goddes true ordy-
naũce, & ỹ auctho ritie of gods annointed kinges, & of
their officers appointed vnder thẽ. And concerning
the vsurped power of the Bishop of Rome, which he
most wrongfully challẽgeth, as ỹ successor of Chryst
& Peter: we may easily perceiue how fals, feined, &
forged it is, not onely in ỹ it hath no sufficient groũd
in holy scrypture, but also by ỹ fruites & doctrin ther
of. For our sauiour Christ, & S. Peter, teachethmost
earnestly & agreable obedience to kynges, as to the
cheife, & supreme rulers in this worlde, nexte vnder
god: but ỹ bishop of Rome teacheth ỹthei ỹ ar vnder
him, ar free frõ al burdẽs & charges of ỹ cõmõ welth &
obediẽce towardes their prince, most clearly against
Chrystes doctrine & S. Peters. He ought therefore

rather to be called Antichriſt, & the ſucceſſour of the Scribes & Phariſies, then Chriſtes vicar, or S. Peters ſucceſſour: ſeing, ỹ not only in this pointe, but alſo in other waighty matters of Chriſtiã religiõ, in matters of remiſſiõ & forgeuenes of ſinnes, & of ſalnation, he teacheth ſo directly againſt, both S. Peter & againſt our ſauiour Chriſt: who not onely taught obedience to kinges, but alſo practiſed obedience in
Mat. 17 theyr cõuerſacion & liuing. For we read, ỹ they both paied tribute to ỹ king. And alſo we read, that ỹ holy virgin Mary, mother to our ſauiour Chriſt, & Joſeph, who was taken for his father, at ỹ Emperours commaundemẽt, went to the citie of Dauid, named
Luke 2. Bethleem, to be taxed emõg other, & to declare their obedience to the magiſtrates, for gods ordinaunces ſake. And here let vs not forgette the bleſſed virgyn Maries obedience: for although ſhe was highlye in gods fauour, and Chriſtes naturall mother, & was alſo great with childe that ſame time, & ſo nighe her trauaile, that ſhe was deliuered in her iourney: yet ſhe gladly without any excuſe or grudging (for conſcience ſake) did take that cold & foule winter iourney, beyng in ỹ meane ſeaſon ſo poore, ỹ ſhe lay in ỹ ſtable, & there ſhe was deliuered of Chryſte. And accor-
1. Pet. 2 ding to ỹ ſame, is how. S. Peter agreeth, writinge by expreſſe wordes, in his firſt Epiſtle: ſubmit your ſelues or be ſubiect (ſaieth he) vnto kinges, as vnto the cheife heades, or vnto rulers, as vnto them ỹ ar ſent of him, for the puniſhment of euyll doers, and for the praiſe of them ỹ do well, for ſo is the wil of God. I nede not to expoũd theſe wordes, they be ſo plaine of thẽ ſelfes. S. Peter doth not ſay: ſubmit your ſelfes

vnto

vnto me, as supreme head of the Church: neither he sayth, submit your selues frō time to time, to my successors in Rome: but he saieth, submit your selfes vn to your kinge, your supreme head, & vnto those that he appointeth in auctoritie vnder him. For that ye shall so shewe your obediente, it is the wyll of God. God will that you be in subiection to your head and king. That is gods ordinaunce, gods commaundement, & gods holy wil, that the whole body of euery realme, and al the membres and partes of the same, shalbe subiect to their heade, their king, and that (as S. Peter writeth) for the lordes sake: and (as S. Paule writeth) for conscience sake, and not for feare onely. Thus we learne by the worde of god, to yelde to our kyng, that is dewe to our king, that is honor, obedieuce, paimentes of dewe taxes, customes, tributes, subsedies, loue and feare. Thus we knowe partly our bounden dueties to common auctoritie, nowe let vs learne to accomplishe the same. And let vs most instauntly and heartily praye to God, the onely authour of all auctoritie, for all them that be in auctoritie, accordyng as S. Paule willeth, writing thus to Timothie, in his fyrst epistle. Exhorte therefore, that aboue all thinges, prayers, supplycations, intercessions, and geuing of thankes be done for all men: for kinges, and for al that be in auctoritie, that we maye liue a quiete and a peaceable lyfe, w all godlines & honestie: for ẏ is good, & accepted or alowable in the sight of god our sauioure. Here saint Paule maketh an earnest, and an especiall exhortacion, concernyng geuyng of thankes, and prayer for kinges and rulers, saying: aboue all thynges, as hee

1. Pet. 2
Rom. 13

Mat. 22.
Rom. 13

1. Tim. 2

might say in any wise principally & cheifely, let prayer be made for kynges. Let vs heartely thanke God for his great and excellent benefite and prouydence, concerning the state of kinges. Let vs pray for them, that thei maye haue gods fauoure, and gods protection. Let vs pray, that they maye euer in al thinges haue God before their eies. Let vs praye, that they may haue wisedom, strength, iustice, clemencye, zeale to gods glorye, to gods veritie, to Chrystyan soules, and to the common wealth. Let vs praye, that they maye ryghtly vse theyr sworde and auctholitie, for the maintenaunce & defence of the catholique fayth conteyned in holye Scripture. and of theyr good & honest subiectes, and for the feare and punyshment of the euyll, and vitious people. Let vs praye, that they maye faithfully folowe the most faithfull kings and Capitaynes in the Byble, Dauid, Ezechias, Iosias, and Moses, with suche other. And let vs praye for our selues, ℔ we may liue godlye, in holy & chrystian conuersation: so we shall haue God of our side: And then let vs not feare what man can doo against vs. So we shall liue in true obedience, bothe to oure most mercifull kyng in heauen, and to oure mooste Chrystian Quene in earth: so shall we please GOD and haue the exceding benefite, peace of conscyence, rest and quietnes here in the worlde, and after thys life, we shal enioye a better lyfe, rest, peace, and the euerlastyng blesse of heauen, which he graunt vs all that was obedient for vs al, euen to the death of the crosse Jesus Chryst: to whom with the father & the holy ghost, be all honour and glorye, both nowe and euer. Amen.

Judith 5

# A Sermon agaynste Whoredome and vncleannesse.

ALthough there want not (good christian people) great swarmes of vices worthy to be rebuked (vnto such decaye is true godlynes and vertuous liuing nowe come:) yet aboue other vyces, ẏ outragious seas of adulterye or breakyng of wedlocke, whoredome, fornication, & vncleannesse, haue not onely braste in, but also ouerflowed almost ẏ whole world, vnto ẏ great dishonor of God, ẏ exceding infamye of ẏ name of Chryst, the notable decay of true religion, & ẏ vtter destructiō of ẏ publique welth: & that so aboundantly, ẏ through the customable vse thereof, this vice is growen vnto such an heigth, that in a maner emong manye, it is coumpted no synne at all, but rather a pastime, a daliaunce, and but a touch of youth: not rebuked, but wynked at: not punished, but laughed at: wherefore it is necessarye at this present, to intreate of the sinne of whoredome, and fornication, declaring vnto you, the greatnes of thys synne, and howe odyous, hatefull, and abhominable it is, and hath alwaye bene reputed, before god and all good men, and howe greuously it hath bene punished, bothe by the lawe of God, and the lawes of diuerse princes. Agayne, to shewe you certayne remedyes, whereby ye maye (through the grace of god) eschewe this most detestable sinne of whoredome and fornication, and leade your lyues in all honestye and cleannesse. And that ye maye perceiue, that fornication and whoredome

are

are (in the sight of god) mooste abhominable synnes,
Exod, xx ye shall call to remembraunce this commaundemēte
of god: ye shalt not commit adultery, by ye which word
adultery, although it be proprely vnderstand, of the
vnlaweful commixtion or ioyning together of a ma
ried man with any womā beside his wife, or of a wife
with any man beside her husband, yet therby is signi
fied also, all vnlawfull vse of those partes, whyche be
ordayned for generation. And this one commaunde
mente (forbiddinge adulterye) doeth suffycyentelye
paynt, and sette oute before oure eyes, the greatnes
of this sinne of whoredome, and manifestlye decla-
reth, howe greately it ought to be abhorred of all ho-
nest and faithfull personnes. And that none of vs all
shall thinke himselfe excepted from this commaunde
ment, whether we be olde or yong, maryed, or vnma
ried, man, or woman, heare what God the father sai-
eth, by his most excellent Prophete Moyses: There
Deu, 23 shall be no whore emonge the daughters of Israell,
nor no whoremongers, emonge the sonnes of Isra-
ell.

Here is whoredome, fornication, and all vnclean
nesse forbidden, to al kindes of people, all degrees, &
al ages, wout exception. And ye wee shall not doubt,
but that this precept or commaundemēt pertaineth
to vs in dede, hear what Chryst (the perfecte teacher
of al truth) saith in the new testament: Ye haue hard
Mat, 5, (sayth Chryst) that it was sayde to them of the olde
tyme, thou shalt not committe adultery: but I saye
vnto you: whosoeuer seeth a womā, to haue his luste
of her, hath committed adulterye with her alreadye
in his heart. Here our sauiour Christ, doth not onely
confyrme

confyrme and ſtablyſhe the lawe agaynſt adultery, geuen in the olde Teſtamente of God the father, by his ſeruaunte Moſes, and make it of full ſtrengthe, continually to remayne emonge the profeſſors of his name in the new law: But he alſo (condemnyng the groſſe interpretation of the Scribes and Phariſeis, whiche taughte that the aforeſayd commaundement onely required to abſtayne from the outwarde adultery, and not from the fylthie deſyres and impure luſtes,) teacheth vs an exacte and full perfection of purytie and clennes of life, both to keepe oure bodies vndefyled, and our hertes pure and fre from all euyl thoughtes, carnall deſyres, and fleſhlye conſentes. Howe canne we then be free from thys commaundemente, where ſo great charge is layde vpon vs? May a ſeruaunte do what he will in any thing, hauynge a commaundemente of his maiſter to the contrary? Is not Chriſt our maſter? Are not we his ſeruauntes? How then may we neglect our maſters wil and pleaſure, and folow our owne wil and phantaſy? Ye are my frendes (ſayeth Chriſte) yf you kepe thoſe thinges that I commaunde you. Iohn 15

Nowe hath Chriſt oure maſter commaunded vs that we ſhoulde forſake al vnclenneſſe and lecherye both in body and ſpirite: this therefore muſte we do, Mat. 19 if we looke to pleaſe God. In the goſpell of Saincte Matthewe, we reade that the Scribes and Phariſies were grieuouſly offended with Chriſt, becauſe his diſciples did not keepe the traditions of the forefathers, for they waſhed not their handes when thei went to diner or ſupper, and emong other thynges. Mat. 15 Chriſt aunſwered and ſayd: heare and vnderſtand:

Mat. 15 not that thing which entreth into the mouthe, defileth the man, but that whiche commeth oute of the mouth defyleth the man. For those thynges whiche procede out of the mouth, come furth from the hart, and they defyle the man. For out of the hert, procede euill thoughtes, murthers, breakinge of wedlocke, whoredome, thefftes, false witnes, blasphemies: these are the thinges whiche defyle a man. Here maye wee se, that not only murther, theft, false witnes and blasphemy, defyle menne, but also euyll thoughtes, breakyng of wedlocke, fornication, and whoredome.

Who is nowe of so little wit, that he wyll esteme
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John. 8. Agayne in the gospell of Saincte John, when the womanne taken in adulterye, was broughte vnto Chryste, sayde not he vnto her? Goe thy waye and synne no more. Doeth not he here call whoredom
Rom, 6, synne? And what is the rewarde of synne, but euer-
8, Joh, 3 lastyng death? If whoredome be sinne, then is it not lawfull for vs to commit it. For S. John sayeth: hee that committeth synne, is of the deuyll. And oure sauyour sayth: euery one that cõmitteth sinne, is ỳ ser-
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Herode

Herode, for takinge his brothers wyfe, but he tolde him playnely, that it was not lawfull for him to take his brothers wyfe. He winked not at the whordom of Herode, although he were a kyng of great power, but boldlye reprooued hym, for his wycked and abhominable liuynge, although for the same he loste his heade. But he woulde rather suffer deathe (then see God so dishonored, by the breakynge of his holy precept or cõmaundement) thẽ to suffer whordom to be vnrebuked, euẽ in a king. If whordom had ben but a pastime, a dalia̅ce, and a thing not to be passed of (as many coũpt it now a daies,) truly John had ben more then twise madde, if he would haue hadde the displeasure of a kynge, yf he woulde haue ben cast in to prison, and loste his heade for a trifle. But John knew right wel, how fylthy, stinkynge, and abhominable, the synne of whoredome is in the syght of god therefore would not he leaue it vnrebuked, no not in a kynge. If whoredome bee not lawfull in a kynge, neither is it lawefull in a subiect. If whoredome bee not lawfull in a publique or common officer, neither is it lauful in a priuat perso̅. If it be not lauful, nether in king, nor subiecte, neyther in common officer, nor priuate person, truelye, then is it lawfull in no man, nor woman, of whatsoeuer degree, or age they bee. Acteg. 15
Furthermore, in the actes of the Apostles we reade, that when the Apostles and elders, with the whole congregation, were gathered together to pacifie the hertes of the faythfull dwelling at Antioche, (which wer disquieted through the false doctrine of certain Jewish preachers) they sent worde to the brethren, that it semed good to the holye ghoste, and to them,

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to charge them with no moze, then wyth neceſſarye thinges: emonge other, they wylled them to abſtain from Idolatry and foznication from whiche (ſayde they) yf ye kepe your ſelues, ye ſhall do well.

Note here, howe theſe holy and bleſſed fathers of Chriſtes churche, woulde charge the congregation with no moo thinges then were neceſſarye. Marke alſo how emong thoſe thinges, from the which they commaunded the brethren of Antioche to abſteyne, foznication and whozedome is numbred. It is therfoze neceſſary, by the determination and conſente of the holy ghoſt, and the apoſtles and elders, with the whole congregation, that as frome Idolatrye and ſuperſtition, ſo likewyſe we muſt abſteyne from foznication and whozedome. Is it neceſſarye vnto ſaluation to abſteyne from Idolatry? So is it, to abſtayne from whozedome. Is there any nygher way to lead into damnatiõ, then to be an Idolater? No: euen ſo, neyther is there a nerer waye to damnation then to be a foznicatour and an whozemonger.

Nowe where are thoſe people, whiche ſo lightlye eſteme breaking of wedlocke, whozedome, foznication and adulterye? It is neceſſarye, ſayeth the holye ghoſt, the bleſſed apoſtles, the elders, with the whol congregation of Chriſte: it is neceſſary to ſaluation (ſay they) to abſtayne from whozedome. If it be neceſſary vnto ſaluation, then woe be to them, whiche neglecting their ſaluation, geue theyr mindes to ſo fylthy and ſtinking ſynne, to ſo wicked vice, to ſuche deteſtable abhomination.

# The seconde parte of the Sermon, agaynst Adultery.

YOu haue ben taught in the fyrst part of this sermon against adultery, how that vyce at this day reigneth moste aboue all other vyces. And what is ment by this worde (adulterye) and how holye Scripture disswadeth or discounsayled from doyng that fylthy synne: and finally what corruption commeth to mans soule thorough the synne of adulterye. Nowe to procede further, let vs heare what the blessed apostle S. Paule sayth to this matter. Wrytynge to the Romaynes, he hath these woordes: Let vs cast away the worke of darkenes, and put on the armours of lyghte. Let vs walke honestly, as it were in the daye tyme, not in eatinge and drynkinge, neither in chaumbrynges and wantonnes, neither in strife and enuyinge, but put ye on the lord Jesu Christ, and make not prouision for the flesshe to fulfyll the lustes of it. Here the holye apostle exhorteth vs to caste awaye the workes of darkenesse, whiche (emonge other) he calleth gluttonous eatynge, drynkyng, chaumberynge and wantonnesse, whiche are all mynysters vnto that vyce and preparations to induce and bryng in the fylthye synne of the flesshe. Yee calleth them the dedes and woorkes of darkenesse, not onelye because they are customablye doone in darkenesse, or in the nyght tyme, (for euery one that doth euyl, hateth the lyght, neither commeth he to the lyght, leste his workes should be reproued) but that they leade the right way vnto that bitter darkenes, where wepyng and

Rom. 13.

Iohn. 3.

Mat. 13.

gnaſhinge of teeth ſhalbe. And he ſayeth in another place of the ſame Epiſtle: They that are in the fleſh, can not pleaſe God. We are detters not to the fleſhe that we ſhoulde liue after the fleſhe, for if ye lyue after the fleſhe, ye ſhall dye. Agayne he ſayth, fly from whoredome, for euery ſynne that a manne committeth, is without his body: but whoſoeuer cõmitteth whoredome, ſinneth agaynſt his owne body. Do ye not knowe, that youre members are the temple of the holy ghoſte whiche is in you, whom alſo ye haue of God, and ye are not your owne? For ye are derely boughte: glorifye GOD in your bodyes. &c. And a little before he ſaieth: Doe ye not knowe that your bodies are the membres of Chriſte? Shall I then take the membres of Chriſt, and make them the mẽbres of an whore? God forbid. Do ye not know that he whiche cleaueth to an whore, is made one bodye with her? There ſhalbe two in one fleſhe (ſayth hee) but he ꝑ cleueth to the lord, is one ſpirit. What godly reaſõs doth the bleſſed Apoſtle S. Paul bring forth here, to diſſwade or diſcounſeyle vs from whordom and all vnclennes? youre membres (ſayeth hee) are the temple of the holye ghoſte: whiche, whoſoeuer doth defyle, god wyll deſtroy him, as ſayeth Saynt Paule. If we be the temple of the holye ghoſt, howe vnfitting then is it, to driue that holy ſpirite frõ vs, throughe whoredome, and in his place to ſet the wicked ſpirites of vnclennes and fornication, & to be ioyned, and doe ſeruice to them? Ye are derely bought (ſayeth he) therefore glorifye God in youre bodyes. Chriſte that innocent lambe of god, hath bought vs from the ſeruitude of the deuil, not with corruptible

Roma. 8

1. Cor. 6.

1. Pet. 1.

golde

golde & ſiluer, but wt his moſte precious & deare heart bloud. To what intent? That we ſhould fall agayne vnto our old vnclennes, & abhominable liuing? Nay verely: But that we ſhoulde ſerue him, all the dayes of our life, in holineſſe & ryghteouſeneſſe: & we ſhulde glorifye him in our bodyes, by purytie and clenneſſe of lyfe. Ye declareth alſo that our bodyes ar the mẽbers of Chriſt. How vnſemly a thing is it thẽ, to ſeaſe to be incorporat or imbodyed and one with Chryſt, & through whoredom to be enioyned, & made al one wt an whore? What greater diſhonor or inury cã we do to Chryſt, then to take away from hym, the membres of his body, & to ioyne them to whores, deuels, & wicked ſpirites? And what more diſhonour can we do to oure ſelues, thẽ through vnclennes, to looſe ſo excellent a dignitie & fredome, and to become bonde ſlaues, & miſerable captiues, to the ſpirites of darkeneſſe? Lette vs therefore conſider, fyrſt the glorye of Chriſt, and then our eſtate, our dignitie and fredom wherein god hath ſet vs, by geuing vs his holy ſpyrite: and let vs valeantly defende the ſame agaynſte Sathan, and all hys craftye aſſaultes: that Chryſte maye be honored, and that we looſe not our liberty or freedome, but ſtil remayne in one ſpyryte wyth hym.

Eſai. 38
Luke. 1.

Moreouer, in hys Epiſtle to the Epheſians, the bleſſed Apoſtle willeth vs, to be ſo pure, and fre from adulterye, fornycation, and all vnclenneſſe, that we not once name them emonge vs (as it becommeth ſainctes) nor ſuthyneſſe, nor foolyſhe talkynge, nor ieſting, which ar not comely, but rather geuinge of

Ephes. 5

thankes

Gala. 5, 1. Cor, 6 thankes. For this ye know (saieth he) that no whoremonger, either vncleane person, or couetous person, (which is an ydolater) hath any inherytaunce in the kyngdome of Chryst and god. And that we shoulde remembre to be holye, pure, and free from al vncleanesse: The holy Apostle calleth vs Sainctes, because we are sanctyfyed and made holye in the bloude of Chryst throughe the holye goste.

Now if we be sainctes, what haue we to do with the maners of the Heathen? Sayncte Peter sayeth 1. Pet, 1 As he whych called you is holye, euen so bee ye holye also, in all your conuersacyon, because it is wrytten: Be ye holy, for I am holye. Hetherto haue we heard howe grieuous a synne fornycation and whordome is, and howe greatly god doth abhorre it, throughout the whole scripture. Leui, 11 and, 19, How can it anye otherwise be, then a synne of most abhominatyon, seyng it once maye not bee named emonge the Christyans, muche lesse it may in any poynte be committed. And surely if we would weight the greatnes of this synne, and consider it in the ryghte kynde, we shoulde synde the sinne of whoredome, to be that most filthy lake, foule puddle, and stinking synke, wherevnto all kyndes of synnes and euils flowe: where also, they haue theyr resting place and abydynge.

For hath not the adulterer a pryde in his whoredome? as the Wiseman sayeth: They are glad when they haue done euyl, and reioyce in thinges that are starke naughte. Is not the adulterer also ydle, and delighteth in no godly exercise, but only in that his moste fylthy and beastly pleasure? Is not his minde pluckte, and vtterlye drawen awaye, frome all ver-

tuous

tuous studies, and fruitefull labours, and only geue to carnall & fleshly imagination. Doth not ỹ whore monger giue his mynde to gluttonie, that he maye be the more apt to serue his lustes, and carnall pleasures. Doth not the adulterer geue hys mynde to couetousnes, & to polling and pylyng of other, that he may be the more able to maintaine his harlottes and whores, & to continue in his filthye, and vnlawfull loue. Swelleth he not also with enuy agaynste other, fearing that his pray shoulde bee allured and taken away from him. Againe, is he not yrefull and replenished with wrath & displesure, euē against his best beloued, if at any tyme, his beastly and deuelishe request bee letted. What sinne, or kind of sinne is it that is not toyned with fornication and whoredom: It is a monster of manye heades: It receyueth all kindes of vices, and refuseth all kindes of vertues. If one seuerall sinne bringeth dānacion, what is to be thought of that sinne, which is accompanied with al euils, & hath waiting on it, whatsoeuer is hatefull to god, damnable to man, and pleasaunt to Sathā.

Greate is the damnacion, that hangeth ouer the heades of fornicators, and adulterers. What shall I speake of other incommodytyes, whiche issue, and flowe out of this stinkinge puddell of whoredome. Is not that treasure, which before all other is moste regarded of honeste persones, the good fame & name of man and woman, lost through whordome. What patrimonie or liuelehode, what substāce, what goodes, what ryches, doth whoredome shortly consume & bring to naught. What valiauntnes & strength is many times made weake, & destroyed with whore-

What wit is so fine, ẏ is not doted & defaced thrugh whoredome? What beautie (although it were neuer so excellent) is not diffigured through whoredome?

Is not whoredome an enemie to the pleasaunte floure of youth, & bringeth it not gray heares, & olde age, before ẏ time? What gift of nature (although it were neuer so precious) is not corrupted wyth whordome? Come not ẏ french pockes, with other diuerse diseases, of whordome: From whence come so many bastardes and misbegotten children, to the high dyspleasure of god, & dishonor of holye wedlocke, but of whoredom? How many cõsume all theyr substaunce and goodes, & at ẏ laste fal into such extreme pouertie, ẏ afterward they steale, & so are hanged, through whoredome? What contention & manslaunghter cõmeth of whoredome? How many maidens be deflou red, howe many wiues corrupted, howe manye wydowes defiled, through whoredom: How much is ẏ publique & cõmune weale impouerished, & troubled through whoredom: How much is gods word contẽned & depraued by whordome & whormongers: Of this vice cõmeth a great part of the diuorces: which (nowe a daies) be so commõly accustomed and vsed, by mens priuate aucthoritie, to the great displeasure of God, and the breache of the most holy knotte and bonde of matrimonie. For when this moste detestable sinne is once crepte into the breast of the adulterer, so that he is entangled with vnlawfull and vnchaste loue, straighte wayes, hys true and lawefull wife is dispised, her presence is abhorred, her companie stinketh, and is lothsome, whatsoeuer she doth is dysprayfed, there is no quyetnes in the house,

soo

ſo long as ſhe is in ſight: therefore to make ſhort tale, muſt ſhe away, for her houſbande can brooke her noo longer. Thus throughe whoredome, is the honeſte and harmeleſſe wife put away, & an harlot receyued in her ſtede: & in like ſorte, it happeneth many tim:s in the wyfe, towardes her huſbande. O abhomynacion: Chryſt our ſauiour, very god & man, comming to reſtore the lawe of his heauenly father, vnto the right ſence, vnderſtāding, and meaning, (emong other thinges) reſourmed ỹ abuſe of this lawe of god. For where as ỹ Iewes vſed of a long ſufferaunce by cuſtome, to put awaie their wiues at theyr pleaſure, for euery cauſe: Chriſt correcting that euill cuſtome, did teach, ỹ if any mā put away his wife, & marieth an other, for any cauſe, except onlye for adultery, (which then was death by the lawe) he was an adulterer, & forced alſo his wife ſo diuorced, to commit adultery, if ſhe were ioyned to any other man: & the mā alſo, ſo ioyned with her, to commit adulterie. In what caſe then are thoſe adulterers, whiche for the loue of an whore, put awaye theyr true and lawfull wife, agaynſte all lawe, right, reaſon, and conſcience? O damnable is the ſtate wherin they ſtande. Swifte deſtruction ſhall fall on them, yf they repent not, and amende not: for GOD wyl not euer ſuffre holy wedlocke, thus to be diſhonered, hated, and deſpiſed. He will once puniſhe thys fleſhelye and lycencyous maner of liuyng, and cauſe that his holy ordinaunce ſhalbe had in reuerence, and honoure. Mat. 19. Hebre. 3.

For ſurely, wedlocke (as the Apoſtle ſaieth) is honorable emonge all menne, and the bed vndefiled: But whoremongers and fornicatours, God wyll iudge:

that is to say, punish & condemne. But to what purpose is this labour taken, to describe, and set forthe the greatnes of the sinne of whoredom, & the incommodities that issue & flow out of it, seing that breath and tongue shall sooner faile any mã then he shall, or may be hable to set it out, accordynge to the abhominacion and hainousnes thereof: Notwithstandynge this is spoken to the entent, that all men shoulde flee whoredome, and liue in the feare of god: God graũt that it may not be spoken in vayne.

## The third part of the sermon agaynst Adulterye.

IN the second part of this sermon agaynste adulteri, that was last read, you haue learned how earnestly ỹ scripture warneth vs to auoyde the sinne of adultery, and to embrace clennes of life: and that through adulterye we fall into al kindes of sinnes, & are made bonde slaues to the deuil. Thorow cleannes of lyfe we are made mẽbres of Christ. And finally howe farre adulterye bringeth a man from all goodnes, & driueth him hed longe into al vices, mischiefe, & misery. Now wil I declare vnto you in ordre, with what greuous punysh mentes god in times past, plauged adultery: & howe certain worldly Princes also, did punish it: ỹ ye may perceiue, ỹ whoredome and fornication be sinnes, no lesse detestable in the sighte of God, and of all good menne, then I haue hitherto vttered. In the fyrste
Gene, 9 booke of Moyses we reade, that when mankynde beegan to be multiplied vpon the earth, the menne and weomenne gaue their myndes soo greatlye to

fleshlye

fleshely delighte, and filthye pleasure, that they lyued withoute all feare of god. God seing this their beastly and abhominable liuinge, and perceyuynge that they amended not, but rather encreased dayly more and more, in their synnefull and vncleane maners, repented that he euer hadde made manne: and too shewe howe greatly he abhorred adultery, whordō, fornication, and al vncleanesse, he made al the fountaines of the deepe earth, to burst oute, and the sluces of heauen to be opened, soo that the rayne came downe vpon the earth, by the space of fourtie daies, and fourtie nightes, and by this meanes, destroyed of the whole worlde, and all mankinde, eight persōs onely excepted: that is to saye. Noe: the preacher of righteousnesse (as Saincte Peter calleth hym) and his wyfe, his three sonnes, and theyr wyues.

O what a greiuous plauge dyd God cast here vpon all liuinge creatures, for the sinne of whoredome. For the which God toke vengeaunce, not onelye of man, but also of beastes, foules, and all liuinge creatures. Manslaughter was commytted before, yet was not the worlde destroyed for that: but for whore dome, al the world (few onely except) was ouer flowed with waters, & so perished: An example worthye to be remembred, that ye maye learne to feare God. Gen, 4.

We reade againe, that for the filthye synne of vncleannesse, Sodome and Gomor, and the other cityes nyghe vnto them, were destroyed with fyre & brymstone from heauen: soo that there was neyther manne, woman, chylde, nor beaste, nor yet any thing that grewe vpon the Earthe, there lefte vndestroyed, whose hearte trembleth not at the hearynge of Gene, 19

this history: Who is so drowned in whoredome and vncleanes, ỹ will not nowe for euer after, leaue this abhominable liuing, seing that god soo greuously punisheth vncleanesse, to rayne fire and brymstone from heauen, to destroie whole cities, to kyll manne, woman, and chylde, and all other lyuyng creatures there abidyng, to cõsume with fire, al ỹ euer grewe: what can be more manifest tokens of gods wrath & vengeaunce against vncleannes, & impuritie of lyf: Marke this history, (good people) & feare the vengeaunce of god. Doe we not reade also, that God dyd
Gen. 13 smite Pharao, & his house, with greate plagues, because that he vngodly desired Sara, the wyfe of Abraham: Lykewise reade we of Abimelech kynge of Gerar, although he touched her not by carnall knowledge. These plages and punyshmentes dyd God
Gen. 20 cast vpon filthye and vncleane persones, before the lawe was geuen, (the lawe of nature onely reigning in the heartes of men) to declare howe great loue he had to Matrimonie or wedlock: & again, how much he abhorred adultery, fornication, and all vncleanesse. And when the lawe that forbad whoredome, was geuen by Moses to the Jewes, did not GOD
Leui, 10 commaunde, that the breakers thereof, shoulde be put to death: The wordes of the law be these: Who so committeth adulterye with any mans wyfe, shall dye the death, both the manne and the womanne, beecause he hath broken wedlocke with hys neyghbours wife. In the lawe also it was commaunded, that a damosel and a man taken together in whoredome, shoulde be both stoned to death. In an other place wee also reade, that God commaunded Moses

to

to take al the head rulers, and Prynces of the people, and to hange them vpon gibbetes openlye, that euery manne might see them, because they eyther committed, or did not punishe whoredome. Againe, dyd not god sende suche a plague among the people, for fornication and vncleannesse, that they dyed in one daye, three and twentye thousande: I passe ouer for lacke of time, manye other histories of the holye Byble, which declare the greuous vengeaunce, and heauye displeasure of GOD, againste whoremongers, and adulterers. Certes, this extreme punishement appointed of god, sheweth euidentelye, howe greatly god hateth whoredō. And let vs not doubte, but that god at this present, abhorreth all maner of vncleannesse, noo lesse then he dyd in the olde lawe: and will vndoubtedly punyshe it, both in this world, and in the worlde to come. For he is a God, that can abide none wickednesse: therefore oughte it to bee eschewed of all that tendre the glory of God, and the saluation of their owne soules. No. 25. Psalm. 5

Saint Paule saieth: al these thynges are wrytten for oure example, and to teache vs the feare of god, and the obedience to hys holye lawe. For if god spared not the naturall branches, neyther wyll he spare vs, that be but grafted, yf wee commyt lyke offence. If god destroied many thousandes of people, many cities, yea the whole world, for whoredom, let vs not flatter oure selues, and thinke we shall escape free, and withoute punishment. For he hathe promysed in his holy lawe, to sende most greiuous plagues vpon them that transgresse or breake his holye commaundements. Thus haue we heard, howe God 1. Co. 10

punysheth

punisheth the sinne of adulterye: let vs nowe heare certaine lawes, which the ciuil Magistrates deuysed in diuerse countries, for the punishment thereof, that we may learne, how vnciennes hath euer bene detested in al well ordred cities and common wealthes, and emong all honest personnes. The lawe emong the Lepreians was this, that whē anye were taken in adultery, they were bound and caried three daies through the citie, and afterwarde, as long as they liued, were they dyspysed, and with shame and confusion coumpted as persones voyde of all honestie. Emonge the Locrensians, the adulterers haue both their eyes thrust oute. The Romaynes in tymes paste, punyshed whoredome, sometyme by fyre, sometyme by sweorde. If a manne emonge the Egiptians hadde bene taken in adulterye, the lawe was, that he shoulde openlye in the presence of all the people be scourged naked with whippes, vnto the numbre of a thousande strypes. The woman that was taken with him, hadde her nose cutte of, whereby she was knowen euer after, to bee an whore, and therefore to be abhorred of all men. Emonge the Arabyans, they that wer taken in adulterye, hadde theyr heades striken from their bodies. The Athenias punished whoredome by death in like maner. Solykewise did the Barbarous Tartarians. Emonge the Turkes euen at this day, they that be taken in adultery, both man and womā are stoned streight waies to death, without mercy. Thus see we, what godlye actes were deuised in times past, of the highpowers for the putting away of whoredome, & for the maintaining of holi matrimony or wedlock, & pure cōuersation.

Lawes deuised for punimente of whordō.

facion. And the auctors of these actes, were no Christians, but heathen: yet were they so inflamed with the loue of honestye and purenes of life, that for the maintenaunce & conseruation or keppynge vp of that they made godly statutes, suffering neither fornicacion, nor adultery to reigne in their realmes vnpunyshed. Christ said to the people: the Niniuites shal rise at ỹ iudgment, with this nation, (meaning the vnfaithful Jewes) & shal condemne thẽ. For they repẽted at ỹ preaching of Jonas, but behold (saith he) a greater then Jonas is here, (meaning himselfe,) and yet they repent not. Shal not (thinke you) likewyse the Lotrenians, Arabians, Athenians, with suche other, rise vp at the iudgemente, and condemne vs, forasmuch as they seaced from whoredom, at the cõmaundement of man, and we haue the lawe and manifest preceptes and commanndementes of god, and yet forsake we not our filthy conuersation? Truely, truely, it shalbe easier at ỹ day of iudgmente to these heathen, thẽ to vs, except we repent and amend. For although death of body, semeth to vs a grieuous punishment in this worlde for whoredome: yet is that payne nothing, in cõparisõ of the greiuous tormẽtes which adulterers, fornicatours, and al vncleane persones shall suffer after this lyfe. For all suche shalbe excluded, and shut out of the kingdome of heauen, as Sainct Paule sayeth: be not deceiued, for neyther whoremõgers, nor worshippers of Images, nor adulterers, nor lasciuynges, nor sodomites, nor theiues, nor couetousse persones, nor dronkardes, nor cursed speakers, nor pyllers, shall inherite the kingdome of God. And S. John in hys reuelation sayeth: that

Luke, 3.

1. Cor, 6. Gala, 5. Ephe, 5.

Apo, 21.

whoremongers shall haue their parte, with murderers, sorcerers, enchaunters, liars, idolaters, & such other, in the lake which burneth with fire & brymstone, which is the second death. The punyshmente of the bodye although it be death, hath an ende, but the punishment of the soule, which S. John calleth the seconde death, is euerlasting: there shalbe fier & brimstone: there shalbe weping & gnashing of teeth: the worme that shal there gnaw the conscience of the damned, shal neuer dye. O whose harte distylleth not euen droppes of bloude, to heare and consyder these thinges? If we tremble and shake at the hearing and naming of these paynes, oh, what shall they doe that shal fele them, that shall suffer them, yea & euer shall suffer, worldes without ende: God haue mercy vpon vs. Who is now so drowned in synne & past al Godlynesse, that he will set more by a lythy and stynkyng pleasure (which soone passeth away) then by the losse of euerlasting glory? Againe, who will so geue hym selfe to the lustes of the flesshe, that he feareth nothyng at al the paynes of hel fier? But let vs heare how we may eschewe the synne of whordome and adultery, that we may walke in the feare of god, and be free from those most grieuous, and intollerable tormentes, which abide all vncleane persons. To auoyde fornycacyon, adultery, and all vnclennes, let vs prouyde, that aboue all thynges, we maye kepe our heartes puer, and cleane, from al euyl thoughtes, and carnall lustes. For if that be once infected and corrupt, we fal headlonge into all kynde of vngodlynesse. Thys shall we easelye doe, yf when we fele inwardlye, that Sathan oure olde enemye

Which, 13 Luke, 3,

Remedies wher by to auoid fornication & adultery,

tempteth

tempteth vs vnto whoredome, we by no meanes cõ ſente to hys craftye ſuggeſtions, but valyauntly reſyſte and withſtande hym, by ſtronge fayth in the worde of God, aleadgynge agaynſt hym alwaies in oure hearte, thys commaundement of god: *Scriptum eſt, non mœchaberis.* It is written, thou ſhalt not commyt whoredome. It ſhalbe good alſo for vs, euer to lyue in the feare of god, and to ſette before oure eyes: the grieuous threatninges of god, agaynſte all vngodly ſynners, and to conſydre in our minde, how filthy beaſtely, and ſhorte that pleaſure is, wherevnto Sathan moueth vs.

And againe, howe the payne appoynted for that ſynne, is intollerable and euerlaſtynge. Moreouer, to vſe a temperaunce and ſobrietie in eatynge and drynkyng to eſchewe vncleane communicatiõ, to auoyde all fylthy company, to flee idlenes, to delyght in reading holy ſcrypture, to watch in godly prayers and vertuouſe meditations: and at al tymes, to exercyſe ſome godly trauayles, ſhal helpe greatelye vnto the eſchewing of whoredome.

And here are al degrees to be monished, whether they be married or vnmarried, to loue chaſtitie and clennes of lyfe. For the marryed are bounde by the lawe of God ſo purely to loue one an other, that neither of them ſeeke any ſtraunge loue. The man muſt onely cleaue to his wife, and the wyfe agayne onelye to her huſband: they muſt ſo delight one in an others companye, that none of them couete any other. And as they are bounde, thus to liue together in all godlyneſſe and honeſtye, ſoo lykewyſe is theyr duetye, vertuouſlye to bryng vp theyr chyldren, and to

prouide that they fall not into Sathans snare, nor into any vnclēnes, but that they come pure and honest vnto holy wedlocke, when time requireth. So likewise oughte all maisters and rulers to prouyde, that no whoredome, nor any point of vnclennes, bee vsed among theyr seruauntes. And again, they ẏ are single, and fele in themselues, that they cannot lyue without the company of a woman, let them get wyues of their own, and so liue godly together. For it is better to marry, then to burne.

1. Cor. 8 And to auoide fornication, saith the Apostle, let euery man haue his own wyfe, and euerye woman her own husbande. Finally, al suche as fele in thēselues, a sufficiencye and habilitie (through the worckynge of gods spirite) to leade a sole and continent life, let thē prayse god for his gift, and seke al meanes possible to maintaine the same: as by reading of holy scriptures by godly meditations, by continual praiers, and such other vertuous exercises. If we all on this wyse wil endeuour our selfes to eschewe fornycatyon, adulterye, and al vnclennes, & leade our liues in all godlynes and honestye, seruynge God with a pure and cleane heart, and glorifying him in oure bodyes, by leadyng an innocente and harmelesse lyfe, we maye be sure to be in the number of those, of whom our sauioure Chryste speaketh in the gospell on thys maner: blessed are the pure in heart, for they shall see God: to whom alone, bee all glory, honoure, rule, and power, worldes withoute ende.

Math. 5.

Amen.

# A sermon agaynst Contentyon and bazwlinge.

THis day (good Chrysten people) shall be declared vnto you, the vnprofytablenes, and shamefull vnhonestye of contencion, strife and debate: to thintente, that whē you shal se (as it were in a table paynted before your eyes) the euil fauouredness, and deformytie of thys moost detestable vice, your stomackes mai be moued to rise againste it, and to detest and abhorre that synne, which is so much to be hated. and so pernicious and hurteful to al men. But emong al kindes of contention, none is more hurtful, then is contention in matters of religion. Eschew (sayeth S. Paule) folyshe and vnlearned questions, knowynge that they brede stryfe. It becommeth not the seruaunt of GOD, to fight, or striue, but to be meke toward all menne. 1, Tim, 1 1, Tim, 2

This contention and strife was in Saynte Paules tyme, emonge the Corinthians. and is at thys tyme, emonge vs Englyshe menne. For so manye there be, which vpon the Ale benches or other places, delight to set forth certaine questions, not so muche pertaynyng to edification, as to vaine glory and shewynge forth of their conning: and so vnsoberly to reason & dispute, that when neyther parte wyll geue place to other, they fall to chyding and contention, and some tyme from hote woordes to further inconuenyence. Sainte Paule coulde not abyde to heare emonge the Corinthians, these woordes of dyscorde or dyssencyon: I holde of Paule, I of Cephas, and I of Apollo. What woulde he then saye, if he hearde these 1, Cor, 3

wordes of contention (which be now almost in euery mans mouth:) he is a Pharisei, he is a gospeller, he is of the new sort, he is of the old fayth, he is a newe broched brother, he is a good catholique father, he is a papist, he is an heretique. Oh how the church is deuided. Oh howe the cities be cut and mangled. Oh how the cote of Christe, that was without leame, is al to rent and torne. Oh bodye misticall of Christe: where is that holy & happy vnitie, oute of the which whosoeuer is, he is not in Christ. If one mēber bee pulled from another, wher is the body. If the body be drawen frō the head, wher is the life of the body. We cannot be ioyned to Christ our head, excepte we be glued with concorde & charitie, one to an other. For he ỹ is not in this vnitie, is not of the churche of Christ, which is a congregation or vnitie together,
1, Cor, 3 and not a diuision. S. Paule saith that as longe as emulation or envyinge, contention, and faccions or sectes be emong vs, we be carnal, and walke accordyng to the fleshly mā. And S. James saith: If you haue bitter emulacion or envying and contencion in your hartes, glory not of it: for whereas contencion
James, 3 is, there is vndedfastnes, and all euyll dedes. And why doe we not heare S. Paule which prayeth vs, whereas he might commaunde vs, sayinge. I beseche you, in the name of our Lorde Jesus Christe,
1, Cor, 1 that you wyll speake all one thing, and that there be no diffencion emong you, but that you wyll bee one whole body, of one mind, & of one opinio in ỹ trueth. If his desire be resonable & honest, why doe we not graūt it: if his request be for our profit, whye doe we refuse it. And if we liste not to heare his peticyon of praier, yet let vs heare his exhortatiō, wher he saith:

I exhorte

I exhorte youe that you walke, as it becommeth the vocacion in the which you be called, with al submission and mekenesse, with lenitie and softnesse of mynd bearynge one another by charitie, studying to keepe the vnytye of the spyryte, by the bonde of peace. For there is one body, one spirite, one faith, one baptisme. There is (he saith) but one body, of the which he can be no liuely member, yͭ is at variaũce with the other members. There is one spirite, whiche ioyneth and knitteth all thynges in one. And howe can thys one spirite reigne in vs, when we amonge our selues bee deuyded? There is but one fayth, and howe can wee then say? he is of the olde fayth, and he is of the newe fayth. There is but one baptisme, and then shall not all they, whiche be baptised, be one? Contencion causeth diuision, wherefore it oughte not to bee amonge Christyans, whom one fayth, and baptisme ioyneth in an vnitie. But if we contemne S. Paules request and exhortacion, yet at the leaste, let vs regarde hys earnest entreatyng, in the whyche he doth very earnestly charge vs, and (as I maye so speake) coniure vs in thys fourme and maner: If there be any consolatyon in Chryste, if there bee anye comforte of loue, if you haue anye felowshyp of the spirite, if you haue any bowels of pitie and compassion, fulfill my ioye, beeynge al lyke affected, hauynge one charitie, beeynge of one minde, of one opinion, that nohynge bee done by contencion, or vayneglorye. Who is he, that hath anye bowels of pytye, that wyll not be moued with these wordes so pithy? whose hearte is so stony the sweorde of these wordes (whyche bee more sharpe then anye two edged sweorde) maye not

Ephe, 4.

Phil, 2.

cut and breake asondre: Wherefore, let vs endeuour our selues to fulfil S. Paules ioy, here in this place which shalbe at length to our great ioye in an other place. Let vs so reade the scripture, that by readyng therof, we may be made the better lyuers, rather thē the more contencious disputers. If any thinge is necessary to be taught, reasoned, or disputed, let vs do it with all mekenesse, softenesse, and lenitie. If anye thing shall chaunce to be spoken vncomely, lette one beare an others frailtie. He that is faultye, let hym rather amende, then defende that whyche he hath spoken amisse, lest he fall by contencyon from a folish errour, into an obstinate heresye: for it is better to geue place mekely, then to winne the victory, wyth the breache of charitie: which chaūseth, wher euerye man will defend his opinion obstinatelye. If we bee Christen mē why do we not folowe Christe, which saieth: learne of me, for I am meeke and lowelye in heart. A disciple must learne the lesson of hys scoolemaister, and a seruaunt must obeye the commaundement of hys mayster. He that is wise & learned (saith S. James) let hym shewe his goodnes by hys good conuersation and sobrenes of hys wysedome. For where there is enuy and contention, that wysedome commeth not from God, but is worldlye wysedome, mans wysedome, and deuelyshe wysedome. For the wysedome that commeth from aboue, from ỳ spirite of god, is chast and pure, corrupted with no euyll affections: it is quiet, meke and peaceable, abhorrynge all delyre of contencyon: it is tractable, obedyente, not grudginge to learne, and to geue place to them that teache better for their reformatyon. For there

How we shoulde reade the scripture

Math. 11.

James. 3

shall

shall neuer bee an ende of striuing and contention, if we contend, who in contention shalbe master, and haue the ouer hande: if we shall heape errour vpon errour, if we continue to defend ỹ obstinatly, whiche was spokē vnaduisedly. For trueth it is, that stifnes in mainteining an opinion, bredeth contentiō, brauling and chiding, which is a vyce amonge all other, most pernicious and pestilent to common peace and quietnes. And as it standeth betwixte two persons and parties, (for no man commonli doth chide with himselfe) so it comprehendeth two moste detestable vices: the one is picking of querels, with sharpe and contentious wordes: the other standeth in froward answering, & multipiying euyl wordes agayn. The fyrste is so abhominable, that sainct Paule sayeth: yf any that is called a brother, bee a worshipper of ydols, a brauler, or picker of querels, a thief, or an extorcioner, with him that is such a manne, see that ye eate not. Now here considre that sainct Paul numbreth a scolder, a brauler, or a picker of querelles, among thieues, and ydolaters: and manye times commeth lesse hurt of a thiefe, then of a raylinge tounge: for the one taketh awaye a mannes good name, the other taketh but his riches, whiche is of muche lesse value & estimatiō, thē is his good name. And a thiefe hurteth but hym, from whom he stealeth: but he that hath an euil tonge, troubleth al the towne where he dwelleth, & sometime the whole countrey. And a railynge tongue is a pestilence so ful of contagiousnes, that S. Paule willeth christian men to forbear the company of suche, & neither to eate nor drinke wyth them. And wher as he wil not, that a christiā womā

1, Cor, 5.

Against querel pyckynge.

1, Cor, 6.

shoulde forsake her husbande, although he bee an infidele, nor that a christian seruaunt should depart from his master, whiche is an infidele and Heathen, and so suffre a christian man to kepe company wyth an infidele: yet he forbiddeth vs to eat or drink with
1. Cor. 6 a scolder, or a quarel picker. And also in the. vi. chap. to the Cor. he saieth thus: Be not deceyued, for neither fornicators, neither worshippers of ydols, neyther thieues, nor drunkerds, nether cursed speakers, shal dwel in the kingdom of heauen. It must nedes be a great fault, that doth moue and cause the father to disherite his natural sonne. And how can it other wise be, but that this cursed speakyng, muste nedes be a moste damnable synne, the whiche dooeth cause
Against croward aunswerynge. god our most merciful and louing father, to depriue vs of his most blessed kingdome of heauen. Against the other sinne that standeth in requiting taunte for taunte, speaketh Christe him selfe: I saye vnto you,
Math. 5. (saith our sauiour Christe) resiste not euyll, but loue your enemies, and saye well by them, that saye euyll by you: doe wel vnto them, that doe euyl to you, and praye for them, that do hurt and persecute you, that you maye bee the children of youre father whiche is in heauen, who suffereth his sunne to ryse, both vpon good and euell, and sendeth his rayne both to the iuste and vniuste. To this doctryne of Chryste,
Rom. 12 agreeth very well the teaching of sainct Paul, that chosen vessell of God, who ceaseth not to exhort and call vpon vs, saying: blesse them that curse you, blesse (I say) and curse not: recompence to no man euil for euil: if it be possible (asmuch as lyeth in you) liue peaceably with all men.

The

IT hath ben declared vnto you in this sermon agaynste strife and brauling, what greate inconuenience commeth thereby, specially of suche contention as groweth in matters of religion. And howe, when as no man wyll gene place to an other, there is none ende of contention and discorde. And that vnitye, whyche God requyreth of Christians, is vtterly thereby neglected and broken. And that this contention standeth chiefely in two poyntes, as in pickynge of quarelles, and makyng frowarde aunswer es. Nowe ye shal heare Saynt Paules wordes, sayinge: Dearely beloued, auenge not your selues, but rather geue place vnto wrath, for it is wrytten: vengeaunce is mine, I wyl reuenge, sayth the lorde. Therefore yf thine enemy hunger, fede him: yf he thirst, geue him drinke: bee not ouercome with euyll, but ouercome euyll with goodnes. All these be the wordes of saynt Paule. But they that be so full of stomacke, and sette so muche by them selues, that they maye not abyde so muche as one euell woorde to be spoken of theim, peraduenture wyll saye: yf I bee euyl reuyled, shall I stand styll like a goose, or a foole, wyth my fynger in my mouth? Shall I be such an ydiote and diserd, to suffre euery manne to speake vpon me what they list, to rayle what they list, to spewe out all they? benime againste me, at they? pleasures? Is it not conuenient, that he that speaketh euil should bee aunswered accordingly? If I shall vse this lenytye and

Deut, 32

Obiectio

softnes. I shal both increase mine enemies frowardnes, and prouoke other to doe lyke. Suche reasons
Answere make they that can suffre nothinge, for the defence of theyr impatience. And yet, if by frowarde answeryng to a frowarde person, there were hope to remedie hys frowardnesse, he should lesse offend, that should so answere, doyng the same not of yre, or malyce, but onely of that intente, that he that is so frowarde or malicious, maye be reformed. But he that cannot amende another mannes faulte, or can not amend it without his own fault, better it were that one should perish, then two. Then yf he cannot quiete him with gentle wordes, at the least let hym not folowe hym, in wicked and vncharytable woordes. If he can pacify him with sufferyng, lette hym suffre: and yf not, it is better to suffre euyll, then to dooe euyll: to saye well, then to saye euyll. For to speake well agaynste euyl, commeth of the spyryte of GOD: but to rendre euyll for euyll, commeth of the contrary spyryte.
And he that cannot temper ne rule his owne anger, is but weake and feble, and rather more lyke a woman or a chylde, then a stronge manne. For the true strength and manlynesse, is to ouercomme wrathe, and to despyse iniurye, and other mennes foolyshenesse. And beside thys, he that shall despyse the wronge doen vnto hym by his enemie, euery manne shall perceyue, that it was spoken or doen without cause: where as contrarye, he that doth fume & chafe at it, shall helpe the cause of his aduersarye, geuynge suspition that the thinge is true. And so in goyng about to reuenge euyl, we shewe our selues to be euil, and whyle we wyll punyshe, and reuenge an other

mans

mans folye, we double and augment our owne folye. But many pretences fynde they, that be wilful to colour their impatience. Myne enemy (say they) is not worthy to haue gentle wordes or deedes, beynge soo full of malyce, or frowardnes. The lesse he is worthy the more arte thou allowed of GOD: the more arte thou commẽded of Christ, for whose sake thou shouldest rendre good for euyll, because he hath commaũded thee, & also deserued that thou shouldest so doo. Thy neyghbor hath peraduenture with a worde offended the: cal thou to thi remembraunce, with how many wordes & dedes, how grieuously thou hast offended thy lorde god. What was man, when Christ dyed for hym? was he not his enemie, and vnworthy to haue his fauour and mercy? Euen so, with what gentlenes and patience doeth he forbeare and tollerate & suffer thee, although he is daylye offended by thee. Forgeue therfore a light trespasse to thy neyghbour, that Christ maye forgeue thee, many thousaundes of trespasses, whiche art euery daye an offender. For yf thou forgeue thy brother, being to thee a trespasser, then hast thou a sure ligne and tokẽ, that god wyl forgeue thee, to whom al men be debters or trespassers. How woldest thou haue god merciful to the yf thou wylte be cruel vnto thy brother? Canste thou not synde in thine heart to do ỹ towardes an other, that is thy felowe, which god hath doen to the, that art but his seruaunt? Oughte not one synner to forgeue another, seyng that Christ, which was no synner, dyd praye to his father for them, that wythoute mercy and dispytfully put him to death. Who, when he was reuiled, dyd not vse reuiling wordes agayn,

and when he suffred wrongfully, he did not threaten but gaue all vengeaunce to the iudgemente of hys father, whiche iudgeth rightfully. And what crakest thou of thy heade, yf thou laboure not to bee in the bodye. Thou canst be no membre of Christ, if thou folow not the steppes of Christ: who (as the Prophete sayth) was led to death like a lambe, not openynge his mouth to reuilinge, but openinge his mouth to prayinge for them that crucified hym, sayinge. Father forgeue them, for they cannot tel what they doe.

Esaie. 4.

Luke, 23

The which example, anone after Christ, saint Stephin did folowe, and after saint Paule: We be euyll spoken of (saith he) and speake well, we suffre persecution & take it pacientlỹ: Mẽ curse vs, & we gentlỹ entreate. Thus s. Paule taught that he did, & he did that he taught: Blesse you (sayth he) them that persecute you: blesse you, and curse not. Is it a great thig to speake wel to thine aduersarie, to whome Chryst doth commaund the to do well. Dauid whẽ Semei did call him all to nought, did not chide agayne, but said pacientlỹ: suffre him to speake euil, if perchaunce the lord wil haue mercy on me. Histories be ful of exãples of Heathẽ men, that toke very mekely, both oppробrious & reprocheful wordes & iniurius or wrõgful dedes. And shal those Heathẽ excel in pacięce, vs ỹ professe Christ, ỹ teacher and exãple of al pacience. Lisander, whẽ one did rage against him, in reuiling of him, he was nothinge moued, but sayd: goe to, goe to, speake against me almuch, & as oft as thou wilt, & leaue oute nothinge, if perchaunce by this meanes thou maist discharge the of those naughty thynges, with the whiche it semeth, that thou arte full laden.

Acte, 7

2, Cor, 4,

Many

Many men ſpeake euyl of all menne, becauſe they cã ſpeake well of no manne. After thys ſort, thys wiſe man auoided from him the repꝛocheful woꝛdes ſpoken vnto him: imputing and laying them to the natural ſickneſ of his aduerſarie.

Pericles, when a certaine ſcoulder, oꝛ a railing felow did reuile him, he aũſwered not a woꝛd again, but went into a galery: & after toward nyght, when he went home, thys ſcoulder folowed hym, rageing ſtyll moꝛe and moꝛe, becauſe he ſawe the other to ſet nothyng by him. And after that he came to his gate (being darke nyghte) Pericles commaunded one of his ſeruauntes to lyght a toꝛche, & to bꝛynge the ſcolder home to his owne houſe. He dyd not onely with quietnes ſuffer thys bꝛawler pacyentely, but alſo recompenced an euyl turne wyth a good turne, & that to hys enemye. Is it not a ſhame foꝛ vs that pꝛofeſſe Chꝛyſt, to be woꝛſe then Heathen people, in a thinge chiefly pertayning to Chꝛiſtes relygion? ſhal philoſophye perſwade them moꝛe, then goddes woꝛde ſhall perſwade vs? Shal naturall reaſon pꝛeuayle moꝛe with thẽ then religion ſhal do with vs? Shal mans wiſedome leade them to that thynge, whereunto the heauenly doctryne cannot leade vs? What blyndenes, wilfulnes, oꝛ rather madneſſe is this.

Pericles being pꝛouoked to angre wyth many vilainous woꝛdes, anſwered not a woꝛde. But we ſtyrred but with one litle woꝛd, what foule woꝛke do we make? How do we fume, rage, ſtampe, and ſtare like madde men: Many men oftentymes a trifle, will make a great matter, and of the ſparke of a litle woꝛde, will kindle a great fire, takyng all thynges in the woꝛſte

parte

part. But howe muche better is it, and more like to the example and doctrine of Christe, to make rather of a great fault in our neighbour, a small faulte reasoning with our selfes after this sort. Hye spake these wordes, but it was in a soddaine heat, or the drynke spake them, & not he, or he spake them at the mocyon of some other, or he spake them, beyng ignoraunt of the truth: he spake them not against me, but against hym whome he thought me to bee. But as touchyng euill speakyng, he that is ready to speake euil against other menne: first lette hym examine hymselfe, whether he be faultlesse and cleare of the faulte, whyche he fyndeth in an nother. For it is a shame when he that blameth an other for any fault, is giltie himselfe either in the same faulte, either in a greater. It is a shame for hym that is blynde, to call another manne blynde: and it is more shame for hym that is whole blynde, to call hym blinkarde, that is but pore blind. For this is to see a strawe in another mannes eye, when a man hath a blotke in his own eye. Then let hym consider, that he that vseth to speake euyll, shall commonly bee euyll spoken of agayne. And he that speaketh what he wyll for his pleasure, shalbe compelled to heare that he would not, to his displeasure. Moreouer lette hym remember that saying: that we shall geue an accoumpte for euery ydle worde. How muche more then shall we make a reconyng for oure sharpe, bytter, brauling, and chiding wordes, which prouoke our brother to be angry, & so to the breach of his charity. And as touchynge euill aunswering although we bee neuer so much prouoked by other mennes euyll speakyng, yet we shal not folow theyr frowardnes

Reasons to moue men frõe querel pi dynge.

Mat. 12.

frowardnes by euil aunswering, if we consider, that anger is a kynde of madnes, and that he whyche is angry, is (as it were for the time) in a phrensy. Wher fore let hym beware, lest in his furye he speake anye thing, wherof after warde he may haue iust cause to be sory. And he that wil defende that anger is no fury, but that he hath reason, euē when he is moste angry, then let him reason thus with hym self, when he is angrye. Nowe I am so moued and chafed, that within a lytle whyle after, I shalbe otherwaies minded: wherfore then should I now speake any thinge in mine anger, which hereafter, when I would fayneste, cannot be chaunged. Wherfore shall I doe anything now, beeing (as it were) out of my wyt, for the which, whē I shall come to my selfe agayn, I shalbe very sadde. Why doeth not reason. Why doeth not godlines. Yea, why doeth not Christ obtein ȳ thing now of me, which hereafter time shal obteine of me. If a man be called an adulterer, vsurer, dronkarde, or by any other shamefull name, let him consider earnestly, whether he be so called truly or falsly: yf truely, let him amende his fault, that his aduersary may not after worthely charge him with such offences: if these thinges be layed against him falsly, yet let hym consider whether he hath geuen any occasion to bee suspected of suche thinges, and so he may both cut of that suspition wherof this slaunder did arise, and in other thinges shall lyue more warelye. And thus vsynge our selues, we maye take no hurte, but rather muche good, by the rebukes and slaunders of oure enemye. For the reproche of an ennemye, maye be to many men a quicker spurre to the amendemente of

Reasons to moue men from froward aunswerynge.

A, a, they

their lyfe, then the gentle monicion of a frend. Philippus the kinge of Macedonye, when he was euyll spoken of by the chyefe rulers of the citie of Arthens he did thanke them hertely, because by them he was made better, both in his wordes and dedes: for I studye (sayed he) both by my sayinges and doynges, to proue them lyars.

## The thyrde parte of the sermon against contention.

WE hard in the last lesson of the sermon against strife and braulyng, how we may answere them which maintein their froward sayinges in cõtention, & that wyl reuenge with wordes such euill as other men doe to them. And finally howe we may according to gods wyl, order our selues: & what to consider towardes them, when we are prouoked to contention & stryfe with raylyng wordes. Now to procede in the same matter, you shall knowe the ryght waye how to disproue and ouercome your aduersary and enemye. This is the best way to improue a mans aduersarye so to lyue, that all whiche shall knowe his honestye, may beare witnes, that he is slaundered vnworthely. If the fault whereof he is slaundered, bee suche, that for the defence of his honestye, he muste needes make answere, yet let him answer quietly and softely, on this fashyon: that those faultes bee layed agaynste hym falsely. For it is truth, that the wise mã
Prou. 15 sayeth: a softe aunswere asswageth anger, and a harde and sharpe aunswer doeth styrre vp rage and furye. The sharpe aunswere of Nabal, did prouoke

Dauid

Dauyd to cruel vengeaunce: but the gentle wordes of Abigail, quenched the fier againe, that was all in a flame. And a specyall remedy agaynste malycyous tonges, is to arme our selues wyth pacyence, mekenes, & scilence, lest wt multiplying wordes wt the enemye, we be made as euil as he. But they that cannot beare one euyl worde, peraduenture for theyr owne excuse, wil allege that which is written: he that despyseth hys good name is cruell. Also we reade: answere a foole accordyng to hys foolishnes. And oure lord Jesus did hold his peace at certain euil sayings but to some he answered diligentlye. He heard men call hym a samarytayne, a carpenters sonne, a wine drynker, and he helde his peace: but when he hearde them say, thou hast a Deuyl within the, he answered to that earnestly. Truth it is in dede, that there is a tyme, when it is conuenient to answer a foole according to his folishnes, lest he should seme in his owne conceite to be wyse. And sometime it is not profitable to answere a fole, accordyng to hys folyshnes, lest the wyse man be made like to the fole. When our infamy or the reproche that is done vnto vs is ioyned with the perill of manye, then is it necessarye in aunswering to be quicke and readye. For we reade that many holye men of good zeales, haue sharpelye and fiercely, both spokē and answered tiraūtes and euil men: whiche sharpe wordes came not of anger, rancor or malyce, or desyer of vengeaunce, but of a feruent desyer to bryng them to the true knowledge of God, and from vngodly liuynge, by an earneste and sharpe rebuke and chydynge. In this zeale Saincte John Baptist called the Phariseis, Adders broode:

1. reg. 25

Obiectiō

Prou. 26

John. 20

Answer.

Math. 4.

Galat,3, and. S. Paule called the Galathyans foles: and the men of Crete, he called lyars, euell beastes, and slug-
Titus, 1 gishe bellies: and the false Apostles, he called dogges
Philip,3 and craftye wozkemen. And thys zele is godlye and to be allowed, as it is playnly proued by the example of Chryst, who although he were the fountayne and spryng of all mekenes, gentlenes and softnes: yet he
Mat,23, calleth the obstynat Scrybes and Pharyses, blinde guides, fooles, painted graues Hypocrites, serpētes
Mat,16, adders brode, a corrupte and wicked generation. Also he rebuketh Peter egerly, saying: goe behinde me
Actes 13 Sathan. Likewyse. S. Paule repzoueth Elymas, saying: O thou full of all crafte and guyle, enemy to all iustice, thou ceasest not to destroye the ryghte waies of god: and now loe the hand of the lozd is vpon thee, and thou shalt be blynde, and not see for a tyme. And. S. Peter repzehendeth Ananias berye sharpli, saying: Ananias, how is it that Sathā hath
Actes.5, filled thy heart, that thou shouldest lie vpon the holy gost? This zeale hath ben so feruente in many good mē, that it hath styrred thē not only to speake bytter and eger wozdes: but also to doe thynges, whyche myght seme to some to be cruell, but in dede they be very iust, charitable, and godly, vbecause they were not doen of yre, malyce, oz contentyous mynd, but of a feruent mynd to the glory of god, and the correccion of sinne executed by mē, called to that office. For in thys zeale, our Lozd Jesus Chryste dydde dzyue
John. 2. with a whip the biers and sellers out of the temple.
Exod.32 In this zeale Moses brake the two tables, which he had receiued at gods hād, whē he saw the Israelites daunsing about a calfe: and caused to be killed. xxiii.

M. of

M. of his owne people. In this zeale Phinees the ſonne of Eleaſar, did thruſt through with his ſword, Zambry and Colby, whom he found together ioyned in the acte of Lecherye. Wherfore, now to returne a gayne to contentious wordes, and ſpecially in matters of religion, and gods worde, (whiche would be vſed with all modeſtie, ſobernes, and charitie) the wordes of S. James ought to be wel marked, and borne in memorye where he ſayeth: that of contention riſeth all euyl. And the wiſe kyng Salomon ſayeth: honoure is due to a man that kepeth him ſelf frō contention, and al that mingle themſelues therwith be foles. And becauſe this vice is ſo muche hurtefull to the ſocietie of a common wealth, in all well ordered cityes, theſe common braulers and ſcolders, be puniſhed with a notable kynde of payne: as to be ſet on the coking ſtole, pillery, or ſuch lyke. And they be vnworthi to liue in a common wealth, the which do aſmuch as lieth in thē, with brauling and ſcoldinge to diſturbe the quietnes and peace of the ſame. And wherof commeth this contention, ſtryfe, and varyaunce, but of pryde and vaineglory. Let vs therfore humble our ſelues vnder the mightie hande of god, whiche hath promyſed to reſte vpon them, that bee humble and lowe in ſpyrite. If we be good and quiet Chriſtian men, let it appeare in our ſpeache and tongues. If we haue forſaken the deuill, lette vs vſe no more deuely ſhe tonges. He that hath been a rayling ſcolder, nowe lette hym be a ſober counſayloure. He that hath been a malicious ſlaunderer, now let hym be a louing comforter. He that hath been a vain rayler, now let hym be a goſtly teacher. He that hath a-

Num, 25

But theſe examples are not to be folowed of enerybody but as mē be called to office and ſet in aucthoritie.

Iames. 4.

Pro. 20.

I Pet, 5.

Luke. 1.

buſed his tonge in curſing, now let him vſe it in bleſſyng. He that hath abuſed his tong in euyl ſpeakyng now let hym vſe it in ſpeaking well. All bitternes, anger, raylyng, and blaſphemy, let it be auoyded from you. If you may, and it be poſſible, in no wyſe be angry. But if you may not be cleane voyde of this paſſion, then yet ſo temper and bridle it, that it ſtyre you not to contention and braulinge. If you be prouoked with euyll ſpeakynge, arme youre ſelfe wyth patience, lenitie and ſilence, ether ſpeaking nothing, or els beeyng very ſofte, meke and gentle in aunſweryng. Ouercome thine aduerſaries with benefyttes and gentlenes. And aboue all thynges, kepe peace & vnitie: be no peace-breakers, but peace makers. And then there is no doubt, but that God, the auethor of comforte and peace, wil graunt vs peace of conſciẽce and ſuche concorde and agremente, that wyth one mouth and mynde, we may glorifye god the father of our Lord Jeſus Chriſt: to whom be all glory now and euer. Amen.

HEreafter ſhall folowe ſermons of faſtynge, prayng, Almeſe dedes: of the Natiuitie, Paſſion, Reſurrection and Aſcencion of our Sauiour Chriſt: of the due receyuing of his bleſſed body and bloud, vnder the fourme of bread and wyne: agaynſt Idlenes, againſt Gluttony and drunkennes, agaynſt couetouſnes, agaynſt enuye, Ire and malyce, with many other matters, aſwell fruytfull as neceſſary, to the edyfyinge of Chriſten people, and the increaſe of godly lyuinge. Amen.

*God ſaue the Quene.*

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